Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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CONTENTS OF THIS NUMBER.

Contributed Articles: *Page.*

The Houseless Christ. By C. L. Jackson ... 66
The Table of God. By Rev. J. Maple, D. D. ... 66
Sabbath-schools. By W. Percy ... 67
Cast Down. By W. O. Cushing ... 67
Christian Fellowship. By E. A. De Vore ... 70
Restriction. By G. B. Fuller ... 70
"Denomination." By O. J. Walt ... 70
The Children. By Joel Thomas ... 70
Ministers' Meetings. By J. G. Bishop ... 71
Washington Letter. By our Regular Correspondent ... 73
To the Pastors of Churches of the Miami Conference. By N. Del McReynolds ... 73
Samuel Salsbury. By E. R. Wade ... 74
Young Men for the Ministry. By J. A. Clapp ... 74
A Very Rare Opportunity. By M. Harrod ... 76
To Christian Ministers and Churches. By J. G. Bishop ... 76
Cash Receipts for Le Grand Institute. By W. C. Smith ... 76
The Grand Old Man. Selected ... 78

Editorial Articles:

Items ... 72
The Measure of Faith ... 72
Temperance Echoes. By J. P. W ... 72
Ministerial Mention. By J. P. W ... 73

Notes from our Exchanges ... 65
The Field ... 68, 69
Quadrennial Convention ... 71
Foreign Mission-work ... 74
Church Notices ... 75
Marriages ... 75
Obituaries ... 75
Children's Mission-work ... 76
Book Notices ... 76
Publisher's Department ... 77
Conference Minutes ... 78
Young Folks ... 79
Items of Interest ... 80

NOTES FROM OUR EXCHANGES.

—All sorts of disquieting rumors have come from Russia the past week. An order was given to re-open the universities, but the order was suddenly revoked, to the great indignation of professors and students alike. Another plot against the life of the Czar has been detected, in which many army officers were implicated, and also an employe of the Baltic Railroad who kept the conspirators informed of every imperial journey to and from Gatschina. Evidently the deep-seated irritation against the present government is spreading and becoming more threatening. Even the military demonstration on the Galician frontier and the subsequent concentration of troops on the inner Polish lines do not succeed in diverting the popular attention and quenching dissatisfaction by an appeal to patriotic feeling. The peace of Alexander III. and of Europe as well, can only be secured by a thorough and radical change on the part of the former in his theory of government. But on that point he refuses to yield. He will live and die an autocrat. —[Zion's Herald.

—Editor Wm. O'Brien, who has been in the Tullamore jail, in Ireland, since October 31st, for offenses against the English government in its efforts to enforce "order," was released on Friday last, and was at once made the recipient of such popular honors as a king might be proud to receive. In fact, Mr. O'Brien's offenses were political and not criminal in the ordinary sense. He is the champion of home rule for Ireland, and, of course, has the enthusiastic favor of all friends of that measure. Mr. O'Brien went at once to the house of a priest in Tullamore, cheered by the people on his way. He reached Dublin in the evening, and was welcomed by crowds, who marched through the streets to the music of brass bands. Irish agitation may be expected to show new vigor at once.—[W. C. Advocate.

—Neither Germany nor Austria appears to be greatly alarmed at the steady concentration of Russian troops in their vicinity. The latter now number 315,500 men, with 689 field guns; while the German force on the threatened frontier consists of only 98,200 men and 338 guns, and that of Austria of only 38,000 men and 160 guns. Whatever trepidation may exist in Germany, Bismarck is shrewdly planning to serve his own purpose. He is quite willing that the popular attention should be diverted from his new anti-Socialist bill in the Reichstag which contains more stringent provisions than any previously enacted. Expatriation, or total loss of citizenship, is now proposed as a penalty for political offenses under this category. But while the great chancellor is scheming, Russia is evidently determined to submit to no further trifling in the Bulgarian matter. If the powers will not heed her diplomatic protests, she will bully them out of their supineness by a display of military force.—[Zion's Herald.

—A negro exodus from this country, on a grand scale, is contemplated, if the statements of the New York *Tribune's* correspondent in Kansas City are well founded. Disgusted with the practical servitude which exists in the extreme Southern States, some colored men of wealth in Kansas have employed an agent to visit the Central American States and South America, confer with the governments named, and determine in what sections their people can find shelter and a chance for development. The agent, it is said, has performed his mission and made his report. He recommends that settlements be made in Honduras, Costa Rica, Guiana, and northern Brazil for negroes from our sugar and cotton belt, and in the Argentine Republic for those from the Middle and Northern States who are familiar with mixed farming. The agent stated that important concessions as to transportation, free land, and temporary immunity from taxation had been promised. It is rumored that the colonizing will begin by the close of the present year, and that a company has been organized, representing a capital of $2,000,000. It is possible, of course, that some of these statements are exaggerated, but there is a strong flavor of probability in the story as a whole.—[Zion's Herald.

—One of Rev. Mark Guy Pearse's sermons in St. James Hall, London, on "Our Burden Bearer," enforced the *doing* of the text: "Cast thy burden upon the Lord," etc.: "And on our part, too, the words mean something very definite and real—*cast thy burden.* It is wonderful how we not only cheat ourselves with words in religion, but, even worse than that, we take all the meaning out of the words. *Cast.* That seems plain enough for anything, and yet we try to put a score of things in place of it. We kneel and sigh about our burden, and pray that we *may* cast it upon the Lord—but *we don't do it.* We look up and sigh and resolve that we *will*—and we go on resolving, and nothing comes of it. Some years ago I was staying in a Swiss city, and from the windows of my hotel I looked out on the bridge that crossed the Rhine. At the middle of the bridge there was a tiny wayside chapel, and as the peasants went to market they set the heavy basket down on the steps while they turned in to pray. Then they came out and took up their burdens again. That is how many people do with their troubles—they pray about them, and then pick them up again. What folly it is to call that *casting!* On the other side of the parapet there swept the swift current of the Rhine. Now, if one should take up the load with both hands, and swing it with all his might over the side, and then let it go whirling through space until it splashed into the waters, and went, swept away forever—that *is casting.* So, then, on the Lord's part and on ours here is *something to be done.* To hear of it only is nothing—less than nothing. Do not let us cheat ourselves with words."

—A township local option bill was last week introduced in the lower house of the Ohio Legislature by Mr. Beatty, and may be known as the Beatty Bill. It provides that the trustees of each township shall order an election on the petition of one-fourth the voters outside the municipalities. If the majority vote against the sale, it shall be unlawful to sell in said township, and the offender shall be fined from $50 to $500, and imprisoned in the county jail six months. The bill may be improved in some details, but in substance it is the most practical temperance measure that has any chance of being enacted this winter. Such a bill is better than an amendment to the Dow Law, because the latter has been declared constitutional by the Supreme Court, and although we have no fear of amendments rendering it unconstitutional, there might be an excuse for opening up the law in the courts again, and seriously interfering with its beneficial effects, for a time. The bill gives to the country the local option which the Dow Law gives to the cities, but it is a better form of local option in that it brings the matter to a direct vote of the people. Local option is one of the best forms of temperance legislation, since it gives law to the localities where there is a public sentiment to enforce it. We presume no visionary would dream of enforcing a prohibitory law in Cincinnati or Cleveland or Toledo or Columbus. The benefits of a prohibitory law are to be found chiefly in communities where public sentiment is in its favor, that is, where the sale of liquor can be prohibited by a popular vote under local option. Now let us all turn in and get this practical prohibition bill through the legislature. —[Journal and Messenger.

—This story is worth repeating. It comes from Jackson, the capital of Mississippi, and we give it from the *Southwestern Christian Advocate.* A young white man who had a grudge against a colored man, of some months standing, on Christmas eve gathered a crowd of his associates, and with tin horns and fire-crackers they followed him in the streets. The young white blew the horn in the negro's face, and the latter, who was escorting a lady, bore the insulting demonstration with patience until several large fire-crackers were dropped across the arm of the young lady. The negro then dismissed his escort, stepped into a butcher shop, picked up a knife, with which after receiving three shots from the revolver of his assailant, he nearly severed the neck of the young white from the shoulders. Both died in less than two hours. This incident was used to frame an inflammable indictment against the Republican city administration, and the Democratic convention appointed a committee of one hundred to see that their ticket was elected. The Young Men's White League adopted resolutions that if any negro attempted to run for office in the approaching municipal election "he does so at his supremest peril," and negroes were further warned against attempting to vote for a ticket other than the regular Democratic one. At a meeting of colored voters, to whom it was evident that the whites of Jackson and the surrounding counties had conspired to use murderous weapons to enforce their decree, a resolution was passed declaring that in the interest of peace, and for the protection of life and property, the colored people refrain from voting or in any way participating in said election, and withdrawing the colored candidates for aldermen. This all happened within three weeks, in the capital of Mr. Lamar's state, and anything more abominable and barbarous it is impossible to conceive. Mississippi does not enjoy a Republican government whatever its form may be.—[Independent.

THE HOUSELESS CHRIST.

BY C. L. JACKSON.

(*Continued.*)

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Luke 2: 7.

One view discloses Mary sitting at His feet, his willing and apt disciple. She is having opportunities of learning that philosophers and prophets might have coveted. Things that had perplexed her were all unfolded by him. No question that she could ask but he was able to answer; for "he spake as never man spake." He could remove the mysteries which clouded some of the most beneficent dealings of Providence, and could show how all things would work together for good to the righteous. Great doctrines that confused the unaided reason he could declare and make plain to his meek disciple. Everything that Mary wanted to know he could reveal, and every doubt that clouded her mind he could remove.

Such was the guest of Mary, and such is he who seeks to be the guest of every family. He comes to the home as its teacher, its tutor, in things that only he can reveal. He comes to illuminate; he comes to shed light upon the dark places of human experience, and to interpret aright the great hieroglyphical book of human life.

Our next glimpse affords us an opportunity of seeing another member of that loving family in contact with their Guest. This time it is Martha. She comes from the kitchen, fretting and worrying over her worldly cares. A few words from Jesus calm her heart and reveal to her the folly of troubling over such things when the mind should be calm in the contemplation of the one thing needful. Ah, what a blessing to Martha was such a Guest, only a few of whose words could prove an antidote to worry and perplexity!

It is these little trifling cares that corrode life, that lock its wheels so that it drags heavily. War has slain its thousands, but trouble about the "many things," the little things, the *minutiæ* of life, has slain its ten thousands. It is to these very troubles that Jesus offers to become the antidote. How many families need him as such! Father and mother, worrying about this and that, have tainted the family with the dread infection of worry. What sour families there are just on this account! Yet even at these unpleasant inns he stands, offering to become a permanent Guest, and to bear these cares and anxieties himself, allowing the sun of natural love to shine unclouded by them until the sweetness and harmony of Bethany's orphan family are substituted for the present coldness and dejection.

Our next glances into the Bethany home show us a remarkable change in it, and bring us to view Jesus in connection with the remaining member of the family, as well as with the other two. There is mourning there. The two sisters are disconsolate. Their dear brother, perhaps their sole support in life, is dead and buried, and the world is vainly trying to comfort them. Bereft of all, their sorrow is too great to be assuaged by the doctrines or the mere sympathies of men. But Jesus comes and the gloom is gone, the pall is lifted, and the wails of mourners give place to the shouts of rejoicing. The dark sepulcher opens at his voice, and acknowledges him its Master. Lazarus steps from the chill atmosphere of the tomb, and greets again his beloved. What Jesus was to that home he will be to every family that will find him room. As he dried the tears of disconsolation in the eyes of Martha and Mary, so will he for all who find him room. As he was life to Lazarus, so will he be to all who receive him. He can restore the broken family circle, and people again the home with our dear departed. We see their faded forms again as he says, "I am the resurrection and the life; thy brother, thy mother, thy wife, thy child, shall rise again."

But, oh, how many families have no room for him! Room have they for other things—for feasting and merriment, for wrangling and bickering and strife, for sour disposition and anger, for worry and care—and even death will crowd in and compel them to give him room. Then there is room for broken hearts, but none for him who can heal them. The current of life is frozen, and no "Sun of righteousness" to thaw it with the genial rays of infallible promise. Could you go into all the homes in our land this Christmas morning, and see the actions and hear the conversation of the inmates, how few would create the impression that Jesus had found room in them!

3. There is little room for Jesus in the inn of society. This is a commodious inn, too. Almost every guest that seeks admittance finds room. Science is often a welcome guest, and becomes the theme ofttimes of prolific conversation. All the late researches and all the novel theories are freely discussed. By some in this inn education is prized as a guest. Fashion never knocks in vain, and is oftenest given the choicest quarters. Gossip and vanity and flattery and pride are always welcome. Amusement and pastime and recreation are received with open arms. Even intemperance and dissoluteness are not always excluded.

But how has Christ fared? In all this spacious, many-roomed inn how little place for him! Go hear the conversation and see if he is in it. If he were a guest in the inn of society, would not his name be sometimes mentioned? But if you hear it now, while you listen, ten chances to one it will be so spoken as to leave no doubt of Christ's having been excluded from the inn. Meanwhile almost every head has been taxed to supply themes of conversation. The weather has been worn threadbare; the latest novel has been ruthlessly cut to pieces with the knife of criticism, or praised to the skies by the extolling tongues of hearty admirers; the latest styles of dress have surfeited all; the news of the day has been rehashed; the President's message has had its share; the new *prima-donna* has been photographed in words, with all her excellencies and idiosyncracies, and so on, *ad infinitum*. But you have listened in vain for a word which indicated that Jesus fared better here than he fared that first Christmas night at Bethlehem. I say, brethren, that if Jesus had found room here in this inn of society we should see something of him once in awhile. Conversation would be sanctified and action would be regulated. The whole house would be renovated and ordered differently, and a good many guests that now find a welcome would be turned out to seek lodging somewhere else.

4. The inn of business has furnished little room for Jesus. Yes, he seeks to be admitted here, and he would accomplish quite as beneficent a work here as in other inns that find him room. He would purify business with the leaven of righteousness. Policy and expediency and dissimulation would have to give place to honesty and integrity. He would touch the conscience so that it would accept no mean compromises. He would quicken the heart until there should exist no inclination to cheat and to defraud. He would teach men to "owe no man anything;" to be "honest in the sight of all men;" to give value for value received. He would have "holiness to the Lord" stamped upon every weight of the scales, every yard-stick on the counter, every measure in the bin. He would have every transaction done in full view of the great white throne and the open books of judgment. He would make a man's note—nay, a man's promise—as good as a government bond, and every man's word as veracious as a "Thus saith the Lord."

But he has knocked at the door of this inn in vain. I know there are men who transact their business in the fear of the Lord; men who could not sleep if their safes contained a dishonest penny; who would lose a sale rather than misrepresent an article; men who mean just what they say every time; men who do not allow avarice to paralyze their consciences. Among these Jesus has found some room. But these same men know well enough that theirs is an ideal of business integrity which few of their fellows hold up before them. Take the business of the world as a whole, and you must be caused to feel as you observe it that Jesus has found little room in it. The maxim too often is, "Give as little as possible for as much as possible." Of course all are not to be compared with those leeches of society—the saloon-keepers—who get fat sucking the blood of their victims; who for gold and silver, for fine houses, fine clothes, luxuries, give poison, and inebriety, and ruined minds, and diseased bodies, and want, and squalor, and wretchedness, and suicide, and murders, and broken hearts. But leaving these aside, go to the pandemonium of the Exchange, and find if you can the smallest corner allotted to Jesus Christ. There are corners in wheat, corners in coffee, corners in corn, but no corners for religion. Look at the grasping greed of vast corporations which have monopolized an industry to manipulate it in their own selfish interests, and find the room, if you can, that has been given the Son of God. The double dealing, the misrepresentation, the rich bankrupts, the worthless notes, the discounted paper, the unpaid wages, the inadequate hire of the laboring man, the bogus merchandize, the shoddy goods, all tell us that in the inn of the world's business the Christ has obtained but little room.

5. I come to the individual—the complex man—with his mental, emotional, and volitional endowments. Jesus seeks entrance into the inn of thought. When he has been received by the individual he always engrosses the thought. He always sanctifies a man's thinking. No matter where the mind begins it ends with him. It may undertake to unravel nature's tangled web, but it invariably finds him in warp and woof. He is all in all. But how much Christless thought there is in the world! Read the books of materialistic scientists and find Jesus, if you can, given a little room in even an appendix, or in an insignificant foot-note. If his name is mentioned it is only to make clearer the fact that in this inn he has no room. Not infrequently we find him given insufficient room in the thought of the pulpit. Here of all places he ought to have no limitations. But how many sermons are preached—sermons so-called—in which there is no room for Jesus! Lectures on secular matters are substituted for spiritual sermons. Paul wrote to the Corinthians reminding them that his preaching among them was not "with enticing words of man's wisdom, but in demonstration of the Spirit and power." He said that in his preaching he had determined "not to know anything save Jesus Christ and him crucified." In such preaching Christ has found room, and such preaching is fruitful of good results. But I fear that not all have thus determined to know nothing but Jesus Christ.

[*To be continued.*]

THE TABLE OF GOD.

BY REV. JAMES MAPLE, D D.

[*Concluded.*]

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." Psalm 23: 5.

Pardon not only brings peace of mind and sweet fellowship with God, but it gives hope for the future, and this independent of all outward circumstances. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This hope is based upon the promises of Christ. He said, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." "Whosoever liveth and believeth in me shall never die." "Because I live, ye shall live also." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Resting upon these promises, the Christian can look forward to a beautiful and happy home in heaven, and this independent of all outer circumstances; for they can not effect the foundation upon which this hope rests. Riches may waste away, friends may forsake us, health fail, and we may be shut up in prison; but Christ's promises never fail. They are as immutable as the eternal throne, and through them the Christian can look out from the darkest scenes of life, clear beyond the gloom of death, into the glories of heaven. His enemies may rob him of everything of an earthly nature, but they can not rob him of his hope in Christ. "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is entered, even Jesus." Gregory Nazianzen said: "Do they cast us out of the city? They can not cast us out of that which is in the heavens. If they who hate us could do this, they would be doing something real against us. So long, however, as they can not do this, they are pelting us with drops of water or striking us with the wind." We have a beautiful illustration of this truth in the experience of Paul and Silas. They were arrested for preaching Christ, and treated in the most cruel manner. "The magistrates rent off their clothes and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to

keep them safely; who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." Their outer circumstances were as miserable as we can conceive of. Their backs were all cut to pieces by the cruel lash of their enemies, their wounds unwashed, their feet fast in the stocks, and alone in the inner prison. All outer comforts were cut off, and darkness surrounded them; but the Lord prepared a table before them in the presence of their enemies, and they rejoiced with exceeding great joy. "And at midnight Paul and Silas prayed, and sang praises unto God." Looking at their condition from an earthly standpoint they had nothing for which to praise God; but the consciousness of obeying God, the assurance of his love, and the hope of heaven sustained them. They heard and saw what their enemies could not, and were lifted above all their surroundings. "For which cause," said Paul, "we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." From out the darkness of the old prison Paul and Silas look up to the light and glory of heaven into which they were soon to enter, and their souls overflowed with gratitude and joy. They feasted and rejoiced even in the presence of their enemies, for the source of their joy was beyond their reach. Outer evils, instead of destroying the Christian's hope, make it more precious and beautiful.

Our subject teaches us the infinite value and superiority of Christianity to every other source of human happiness, for where everything else fails it meets all our great wants. Where wealth, learning, friendship, and position leave us utterly helpless, Christianity gives peace, comfort, strength, and hope. Paul and Silas were destitute of every source of earthly comfort, and suffering terrible punishment for being Christians, yet they could and did rejoice in Christ, and were happy. Faith and hope brought peace and joy. There was no joy nor pleasure in their suffering. They felt all the pain that any one would from their torture, for their religion did not make them stoical; but it gave them strength to bear it, and they rejoiced in the assurance that all earthly sufferings would soon end in the ineffable glories of heaven. Mithridates, King of Asia, became deeply interested in an old musician who had performed at a feast before him. On awaking one morning, the old man found the tables in his house covered with vessels of silver and gold, a number of servants around him, who offered him rich garments, and a horse standing at the door, as was usual among the king's friends. He was astonished, and would have fled out of the house; but the servants detained him, and told him that the inheritance of a rich man had been conferred upon him by the king, and that these were but the first fruits of his fortune. At last, believing the reports, he put on the purple robe, mounted the horse, and as he rode through the city, cried out, "All these are mine! All these are mine!" Christ bestows greater treasures on the humblest of his disciples, and will receive them into his own palace in heaven. "All things are yours," said Paul to his Corinthian brethren; "whether Paul, or Apollos, or Cephas, or the world, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." Like the poor musician, we do not, and can not now, fully realize all that this means; but when we come into the glorious palace of the King of kings, and Lord of lords, are clothed with the white robes of the redeemed, crowned with the crown of life, and take our seat with Christ on his throne, we will then begin to understand what the joys of heaven are. But it will take an eternity to unfold to our minds all the sources of joy in that beautiful country, and the stream of happiness will deepen and widen as the eternal ages roll on, and our capacity for enjoyment will increase as we grow in knowledge of God and his wonderful works. The world has its riches, honors, and joys, but these can never satisfy the hunger and thirst of the soul. They will all pass away, and leave not even a wreck behind; but there are higher and purer fountains of joy that will unseal themselves to the thirsty soul as the eternal ages unfold themselves to the mind of the Christian. "As for me," said David, "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Animated by this hope the Christian can sing:

"Let the world despise and leave me,
They have left my Savior too;
Human hearts and looks deceive me—
Thou art not, like them, untrue;
Oh, while thou dost smile upon me,
God of wisdom, love, and might,
Foes may hate and friends disown me,
Show thy face and all is bright.

"Haste thee now from grace to glory,
Armed with faith and winged by prayer!
Heaven's eternal day's before thee,
God's own hand shall guide thee there;
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days,
Hope shall change to glad fruition,
Faith to sight and prayer to praise."

SABBATH SCHOOLS.

It is now almost universally conceded that a well organized Sabbath school is not only a wise and prudential arrangement, but that every local church should have a properly organized school under its fostering care; that the church failing to attend to the religious instructions of its children falls infinitely short of discharging its duty towards the rising generation. It is a noticeable feature in connection with Sabbath-school work that those religious bodies giving it the most attention are not only exerting the greatest influence over their fellows, but are making the most rapid progress, numerically and financially. Even those bodies which have ever been considered more conservative in their methods of carrying on church-work, have become awakened to the fact that the repletion of their ranks must come from the Sabbath-school, and are consequently manifesting a great deal of concern touching the religious instruction of their little ones. Religiously speaking, children are largely what their teachers make them, therefore those desiring the overthrow of sectarianism should look after the religious instruction of their children, and not place them under the tuition of those who have no higher ambition than to keep up rival organizations. Children trained in Methodist Sabbath-schools generally turn out to be Methodist, and so on through the whole catalogue of sects.

Therefore, if we want our children to be Christians, simply Christians and nothing more, we should see to it that they are trained under Christian influences. Give them personal attention, personal instruction; furnish them with Christian literature, even though we may be able to get our supplies at a lower rate from sectarian firms. It will pay in the end to patronize our own. Loyalty demands that we adhere tenaciously to Christian teaching, that we labor for the unification of the Church. Who does not know that it is far more difficult to remove erroneous ideas from the mind of the child, than to have prevented their inception by wholesome and truthful instruction? In this age of strife and religious rivalry I greatly fear that the true object and work of the Sabbath-school has been lost sight of, so that in some instances Sabbath-schools are a source of weakness to Christianity, instead of a bulwark of strength as originally intended. Where there is a labored effort to indoctrinate the mind of the child with a view of securing it as a prize to strengthen the hands of a faction, it is obviously subversive of the spirit of Christianity and ought not to receive the approval of good men. The historical, geological, and physical features of the Bible should be kept prominently before the mind of the child, and thoroughly taught by way of preparing the mind for higher and more important lessons of instruction, such as man's moral relation to God, and the great future of his existence. With such a foundation to build upon the child would reach maturity with less narrowness, less sectarian bigotry, but with a broader, more liberal, and catholic spirit of brotherly kindness and good will towards those who might differ with him in opinion.

The evils of denominational or sectarian Sabbath-schools must be apparent to those outside of the circle, if indeed they are not keenly felt in many localities by those more immediately concerned. Among others I might mention one, not that I would charge any one with willfulness, but as the outgrowth of a worldly policy. I refer to the practice of inviting clergymen of different faiths and conflicting beliefs to be present at their Sabbath-school anniversaries and festivals, where they are expected to eulogize the work done by that particular denomination and school. In close keeping with their invitation they cautiously avoid any reference to the unscriptural teaching of their host, thus leaving the impression on the mind of the children that they are being properly instructed in the Word of God, and that it is of little consequence what men are or what they believe, so long as they belong to the Church. Through their literature and by their teachings in their separate capacities the child arrives at a different conclusion, when the more thoughtful are led to regard religion as a mere matter of convenience, a matter of dollars and cents, and not a divine inspiration, principle, or life. Of this class many turn out skeptics, atheists, or infidels, while others, from worldly policy and sinister motives, put on the garb of hypocrisy, enter the church of their fathers, and fight it out on that line, if, forsooth, no better opening presents itself.

Sabbath-school festivals are not evils in themselves, unless the sole object is to get money under false pretences. In fact I believe they can be made occasions of great profit if properly conducted. The exercises on such occasions should be in keeping with the spirit and teaching of the Word of God, and not to please the worldly element, as now almost universally obtains. The readings, recitations, dialogues, addresses, musical selections, etc., should all be of such a character as to teach lessons of morality and Christianity. I have been present on occasions in connection with such festivals where the religious element was conspicuous for its absence. I have heard ministers speak disparagingly of religious addresses on such occasions, and heartily join in applauding some foolish, nonsensical, and even vulgar contributions. When remonstrated with as to their course their flippant reply is, "We must have a crowd, or we can not get the money." These abuses need correction if we would see a better state of things obtain. I believe this state of things to be largely chargeable to sectarian rivalry and unscriptural teaching. It is certainly more difficult and vastly more expensive to sustain two or more schools in the same village or town than to amply furnish one good school. There would be less bickering and strife, less occasion for resorting to the various clap-trap, and unscriptural course of raising moneys for carrying on the work.

In the school-room let the superintendent and teachers carefully and lovingly impress the mind of the children with the sacredness of religion, and the advantages and benefits flowing from its embracement, endeavoring to deepen those impressions on their anniversary occasions by suitable and timely addresses from those who are watching and laboring for their salvation, and there would no longer be occasion for pandering to the tastes of the vicious and irreligious; no longer occasion for putting a gag in the minister's mouth on such occasions, or an attempt to put limitations on his duty. Anything short of this in the estimation of the writer is subversive of the true object and aim of the Sabbath-school, as originally intended.

W. PERCY.

Stouffville, Canada.

CAST DOWN.

Does it seem as if Paul, the great apostle to the Gentiles, could ever have been cast down? But he is in Macedonia, and has taken his pen to write to his brethren at Corinth. He does not just want to say that he is discouraged or cast down, but he comes very near it. He says, "Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus." If Paul had written this letter to me, I should have pitied him. I should have said, "He has been feeling cast down." Still, he was a mighty man of faith. He had power to work miracles. He had been knocked down and dragged out for dead, and by the hope of God, had risen up and gone on his way. At one time he was caught up into the third heavens and saw the glory unspeakable. After all this, how could his heart ever faint? So it seems that he was mortal, as we all are. For some reason, tides of feeling would sweep over him, and his head would lean upon his hand, and he felt cast down. The battle with him had been hard. Enemies were everywhere about him, hedging up his way. Many sought to kill him. Sometimes he longed to depart and be with Christ. Still, his courage did not fail him. He was "perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." At last, when the last river was forded, he went home. Perhaps he is not sorry now that he once suffered for Christ. He can see better, now, what will be the grand results.

W. O. CUSHING.

THE FIELD.

NEW HAMPSHIRE.

Franklin.—Notwithstanding the severe cold, more than 125 of the members of the Christian Church in Franklin, N. H., gathered in the vestry Saturday evening, January 21, 1888, to celebrate the organization of the church fifty years ago. At the organization 21 persons subscribed their names to the church covenant—two of them are living. There have been connected with this church 512 persons. One hundred and sixty-three have died, 90 have been dismissed to unite with other churches, and 33 names have been dropped from the roll. There has been the most perfect harmony in this church Not the least intimation of any division or church trials appear upon the records. It has maintained preaching continuously since its organization. The pastorates, as a rule, have been for a term of years. To this fact, largely, is due the prosperity of the church. Rev. O. J. Wait, of Fall River, Massachusetts, was pastor here for twenty-three years, closing his labors to assume the presidency of Antioch College, Ohio, in October, 1882. This church, unlike too many others, has always been free from debt, meeting all its obligations for supply of the pulpit, repairs and improvements, promptly. The gathering on Saturday evening was of a social character. An excellent supper was served by the ladies at 6 o'clock, after which the company was called to order by the pastor, Rev. T. G. Moses, and letters were read by the clerk from absent members, extending kindly greetings and words of Christian love to their mother church. Letters were also received and read from Revs. N. J. Squires, A. H. Martin, and H. M. Eaton, who, as former pastors, kindly remembered the years of earnest labor among this people. Rev. O. J. Wait related some of his experience as pastor here, which was listened to very attentively. Mrs. Samuel Westgate, the first person who became a member after the organization, was present, and gave some incidents in her early experience, more than fifty years ago. John P. Jewell, Esq , of Concord, N. H., said some very pleasant things concerning his relation to this church in former years. On the Sabbath the pastor preached an historical sermon to a large and attentive audience. Rev O J. Wait offered prayer. The fine church edifice in which this church worships was erected during the summer of 1838.—T. G. MOSES.

MASSACHUSETTS.

Haverhill.—Mr. Charles E. Buzzell, of Portsmouth, N. H., died January 18th of typhoid pneumonia, aged 44 years and 11 months. He was for 17 years the efficient superintendent of the Court Street Christian Sunday-school, and for many years teacher of one of the public schools of the city. He was a man of sterling integrity and a good citizen, and will be greatly missed. He leaves a wife to whom he was married by the writer 13 years ago. She is a worthy member of the Christian Church and a teacher in the Sabbath-school. He leaves a father and mother and two sisters. His funeral took place Sunday afternoon, January 22d, from the Court Street Church, and was attended by three hundred people. The service was conducted by the pastor of the church, Rev. John A. Hainer, assisted by the writer. The Christian Church at Portsmouth has suffered greatly by removals by death within the past 11 months. We trust that our young brother in the ministry will be blessed and members added to the church.—JOHN A. GOSS, January 25th.

NEW YORK.

New York City.—Rev. Martyn Summerbell has tendered his resignation of the pastorate of St. Paul's Evangelical Church, which was rejected by a strong vote at a meeting January 11th. At another meeting Bro. Summerbell pressed the acceptance of it, and his wishes were respected. At the same meeting a unanimous call was extended to Rev. S. Wright Butler, of New Bedford, Mass , to become pastor of St. Paul's Church, and it is expected that he will accept and enter upon his work some time in February.—M.

Stephentown.—Rev. Joseph W. Stearns made us a visit a few days but recently. He will be 83 years of age the 22d of February next. He spends the winter with his son, at South Berlin, N. Y., and the spring, summer, and autumn travels and preaches as opportunity offers. I write this article to let his friends know that his address is South Berlin, N. Y. And I would say, Brethren, and sisters, when you write to him inclose your $1, or your $5, and rejoice the heart of one of Christ's servants, for he is needy. It is more blessed to give than to receive.—GEORGE STREVELL, January 25th.

Randall.—The reading and adoption of the following was a very interesting feature of the service of the First Christian Church of Randall on Sunday, January 22d:

We, the members of the First Christian Church of Randall, feel that in accepting the resignation of Rev. W. H. Humphrey, that we lose the co-operation of a faithful and earnest worker in the vineyard of the Master, and in the going out from among us, Bro. and Sister Humphrey have our earnest prayers and best wishes, and may God's richest blessings, both temporal and spiritual, attend them in their labors wherever their lot may be cast. Under his pastorate of the two past years, he has been the prime mover in raising the debt of $800 and interest on our church, and through his efforts there have also been added to the church 46 members.

Resolved, That he having our love and confidence, we recommend him as a Gospel preacher, an earnest worker, and a good pastor, to the cordial fellowship of any church wherever he may be called to labor.

South Valley.—I wish to say through the HERALD that I am at liberty to engage with any church that may desire my services as pastor. Here is a good field for some minister with a small family, who knows how to economize so as to live on a small salary. The church is in a good condition. They have a parsonage and need a minister who will occupy and take good care of it. Though I have been in the ministry nearly 25 years, I never had the privilege of living in a parsonage until I came here, and I assure you Mrs. A. and I have appreciated it greatly. For five years we have enjoyed our home and labor here as never before in any other field. We have lived secure from all fear of moving as long as our engagement with the church continued, and that has been worth much to us and, we think, to the church also. It is penny wise and pound foolish for a church not to provide a good parsonage for their pastor. My engagement here for this year will close March 31st. We do not believe in these changes, but circumstances make it necessary sometimes. There has not been a funeral or death in this place since last March.—ALDEN ALLEN.

NEW JERSEY.

Locktown.—Having tendered my resignation to the Locktown Christian Church, I shall be at liberty after the first of April. Having a desire to return to central New York, if there is a church in that locality that desires my labor they can correspond with me at Locktown, Hunterdon County, New Jersey.—WILLIAM CASE, January 23d.

PENNSYLVANIA.

Moscow.—It is not true that "if the first Sunday in the month be rainy, all will be." We have had rain three Sundays this month, but to-day it is quite clear, which is more than can be said of some good brethren who can not distinguish between *Christianity* and a *sect*. By the way, one of the best things ever found among the good things in the HERALD is a selection from the *Independent*, on the first page of January 19th. It is commended to those who confess *too much*. The blind may confess for themselves; to confess that others are therefore blind reminds me of the man who believed all men totally depraved. When it was admitted that the doctrine might be true in *his* case he did not like it..... Bro. A. Burt, of New Jersey, passed through Moscow, on Tuesday last, on his way to Madisonville to assist Elder William Hornbaker. It has not been my privilege to hear Bro. Burt. The cold has been excessive, yet he has met his appointments, and a growing interest is reported.....Bro. S. M. Fowler's tribute to the memory of Samuel Salsbury seems very appropriate. Reading it, I am reminded of an ordination in Naples, N. Y., in which Bro. Fowler served The prayer offered in that service is gratefully remembered after all these years.....There is very much of good in the HERALD, and its subscription list ought to be increased.—B. F. SUMMERBELL.

VIRGINIA.

Carrsville.—We have had a very mild winter till a few days ago, when a light snow fell, followed by rain and sleet, which made us feel that winter had come with its long icicles and chilling breath. We have had frequent rains, which was much against out-door business as well as church-going.....President William S. Long says Graham College has opened well in the New Year. Every room is full, but he has arrangements to have all who come boarded by special friends who live near the college.....We are expecting to hear soon that Rev. J. G. Bishop has reached Berkley, Virginia, and will be pleased to meet him at some of the other churches in eastern Virginia.....Rev. P. T. Klapp took up a collection at Oak Level, North Carolina, for foreign missions and raised eleven dollars, and this was not intended for their conference assessment, but a voluntary offering.....President William S. Long, of Graham College, has been added to the editorial staff of the *Christian Sun*.....Sister Beal, widow of Rev. E. W. Beal, of Suffolk, received quite a pleasant visit from members of Bethlehem Christian Church—a church of Beal's charge, when alive—who presented her with various gifts, in grateful remembrance of their former pastor, her deceased husband The pleasant surprise drew forth grateful tears from Sister Beal. No doubt the donors felt a happy satisfaction following the deed.....Rev H. A. Albright received four members to fellowship at Big Oak Church, Moore County, North Carolina, the first Sunday in December, 1887.—R. H. HOLLAND.

NORTH CAROLINA.

Franklinton.—Never before in the history of our school have we had so large an attendance of young ladies and gentlemen as now, and still more are coming .....We observed the Week of Prayer, the principal giving a short lecture every evening. Our prayers were mingled with millions of others around the throne of grace. We are already reaping a rich harvest. Last evening, at our regular students' prayer-meeting, five young men arose for prayers These are all there were among our boarding pupils who are not professing Christians. A rich spiritual atmosphere is pervading the entire school.....Upon Wednesday evening of this week Rev. Mr. Sevier, a native African, and pastor of the Presbyterian Church of this place, gave us a public address in the chapel. Subject, "Africa as seen by an African." During the coming two months different persons will lecture before the theological class, upon Tuesday and Thursday of every week. The remaining school days will be occupied by the principal with his lectures, and with exegetical readings of the Scriptures. The library is almost daily made a most pleasant and profitable place for these young men, who are preparing for the ministry. We need more buildings for the gentlemen. Oh, that some one, of a spirit kin to that of Sister Wilson, would arise and donate a few thousands for that purpose!—GEORGE YOUNG, January 20th.

OHIO.

Addison.—The protracted meeting at Honey Creek Christian Church is all alive under the efficient labor of E. M. Rapp, who is rapping away at the devil's kingdom. Four good persons have already joined church. To God be all the glory.—GEORGE MCCULLOUGH, January 25th.

Bentonville.—On the third Sunday in December we began protracted services with the Union Christian Church at this place. We closed on the morning of the second Sunday in January, with 23 accessions, 22 being taken on confession Bro. R. H. McDaniel assisted us, and notwithstanding his bodily infirmities his preaching was with mighty power, and his faithful and most efficient work is highly spoken of by all.—A. S. HENDERSON, January 19th.

Trotwood.—Our meeting with the Trotwood Christian Church, Montgomery County, commenced New Year's, and continued until January 15th. We had a good interest in all of our services, good attendance, and very early in the meetings people began to turn their attention to thoughts of a better life. Twelve members were received into the church, and all of whom are faithful. Services were conducted by the pastor, S. D. Bennett. Bro. Morris, who is a member of this church, was present a part of the time, and labored earnestly for the salvation of souls. May God bless him in his labors of love. We had a fine time on Monday night after Christmas. An entertainment was given to a house full of interested people. Two Christmas trees were ladened with presents for each Sunday-school scholar. Pray that the good work may go on. May God bless the seed sown, is my prayer.—DELLA M. CLARK.

Conneaut.—We have just learned that Bro. Henry Crampton, of East Springfield, Pa., has resigned, and that he has accepted a call to Eaton, Ohio. We are very sorry to be obliged to give up Bro. Crampton from the Erie Conference. No member of the conference is more beloved for what he is and for what he does in the Lord's work. We wish to congratulate the church at Eaton on their choice of a pastor, a choice they will never have cause to regret.—M. TYLER, January 23d.

Chestnut Grove.—Bro. I. V. Smith and the writer have just closed a two weeks' meeting at the Champaign Church at Morgan Center, with 12 accessions and the church revived. The Lord blessed the people, and his power was manifest in the congregation. The most solemn scene of our meetings was the presence of two deaf and dumb ladies (one of them belongs to the church at that place), who arose in the congregation and told in their way that they loved the Lord. We commence a meeting at the Addison Town House Sunday night, January 15th, there being no church in the immediate vicinity. We propose to unfurl the banner of Christian liberty there, and organize a church. We visited that place some four weeks ago by request, and they seemed anxious to have an organization on our principles. There is a good field there. Pray for us, that the Lord will meet with us in his Spirit's power.—W. W. CARDWELL, January 13th.

Woodington.—I commenced a series of meetings with the Ansonia Christian Church on the second Sabbath, and continued over the fourth A good interest was manifested throughout. We closed on last Sunday evening, with our house packed to its utmost capacity, and many going away unable to gain admittance. The Master's presence was manifested in the encouragement of those who had long borne the heat and burden of the day in the reclaiming of others, who confessed their feet had well nigh slipped, and the addition of four to the praying band. Rev. C. W. Heoffer, the former popular pastor, dropped in upon us one evening on his way home from a successful meeting at Coletown, and preached one discourse, which was listened to, as all his pulpit efforts are, with marked attention. Revs. S. Long and W. H. Tait were in the stand with us each one evening. Sister Kershner is a member of this church, but was absent during the greater part of the meeting about the Master's work. She was present and led our last day meeting, which was spoken of by some of the older members as among the most enjoyable they ever attended. It was truly good to be there. We held a very impressive communion service on Sunday, closing on Sunday evening with the future outlook truly encouraging. Pray for us.—S. W. BENNETT.

INDIANA.

Plum Tree.—We are in the midst of a glorious revival at this place; received six additions last night and over 60 testified for Christ. I am alone in the meeting. Brethren, pray for us.—R. L. AMBER, January 19th.

Clifford.—We have just closed a protracted meeting at old Union Christian Church, assisted by Bro. Aynes, who preached three times. We had a glorious revival with increasing interest from first to last, with ten accessions. The meeting lasted 17 days. The night we closed the brethren made a donation for the writer of all good things to eat, in all 375 pounds, amounting to about $15 worth, and paid up their first installment, $25 I inclose $6 for the HERALD. God bless the cause and the Christian Church.—E. K. POND, January 24th.

Columbia City.—On returning to my childhood home, instead of going to church in a school-house, as in former days, the light beamed forth from the windows of a beautiful chapel where there was a very interesting meeting in progress, conducted by Sister Vinson, of Veedersburg Elder Abbott was expected, but sickness prevented his coming. We learn that they have had a crowded house all week, but above all, Christ was in their midst. The subject of our meeting last evening was faith and laying hold on Christ, found in I. Tim. 6: 12, which was very ably given by Sister Vinson, after which we had a promise meeting of nearly 50 promises which was enjoyed by all; and still the good work goes on. Unto God be all the glory.—MRS. J. A. PRESSLER

Shideler.—We commenced our first protracted meeting for this winter with the Xenia Church on the fourth Sunday in November. It lasted three weeks and resulted in 24 additions. From Xenia we came home (Eden) and commenced December 19th, and continued two weeks with 12 additions. We went from there to Greentown January 7th and continued for two weeks, but not with the desired effect. We had hoped for a grand ingathering, but it seemed that the gas excitement had the pre-eminence over the meeting. We had a good meeting, with three additions, and the church is in better condition. We will not rest at that, but will go back in the spring and try it again. I came home January 21st and went west five miles on Sunday (22d) and organized a church with 18 members. This church is the result of the labor of our beloved brother, Newman Spencer. They called him as their pastor. I will preach at Eden this week until Saturday, then to Wakarusa, where we will continue for two or three weeks; then to Royerton .....The word went out from Xenia that the Christian Church was burned down. It is a mistake; it was the Campbellite (Disciple) Church. It was the church we were turned out of when we had no home, but now we have one and they come to us for a place to preach in. O consistency, thou art a jewel!—J. J CORSLAND, January 24th.

Kirklin.—Rev. A. J. Akers reports 20 accessions at Salem, Boone County. Rev. J. J. Patterson, who assisted, did some splendid preaching Bro. Akers is at this writing engaged in a series of meetings at Manson, Clinton County, assisted by Rev. T. L. Stafford, of Tipton. Bro. Akers was called to Mellott, Fountain County, Jan-

nary 17th, to deliver the funeral address of Mrs. D. C. Ogle, who deceased very suddenly. Mrs. Ogle was formerly a resident of Merom where she received instruction in instrumental music.....The secretary of the Western Indiana Christian Conference informs us it will be some time yet before the conference annual is out..... The committee appointed at conference to purchase a monument for Rev. A. L. Carney, have made a selection of an excellent granite pedestal to be erected in early spring. There are not sufficient funds to complete the payment. Those desiring to contribute remit to Benjamin Roadhamel, Elmdale, Indiana. Bro. Carney's son, J. W., of Staunton, has contributed $50 to assist in the payment.....The Pleasant Hill Church has recently closed a good revival. The pastor, Bro. Ryker, was assisted two weeks by Rev. M G. Collins, of Owensville. The church was greatly encouraged. The day meetings were intensely interesting; five additions Bro. Collins did effective work and received $31.40 as a token of appreciation.....Rev. Henry Passage began a series of meetings at Mace, Montgomery County, New Year's eve, and continued 11 days, closing with 11 accessions. The brethren at that point need great praise for their untiring energy and zeal in remodeling and repairing their house of worship.....The writer closed a ten days' meeting, January 15th, with the Bee Ridge Church, Clay County. There were four additions and a growing interest, but pressing engagements called us away. We are now at Kirklin, Clinton County, in a revival. We are watching with interest the development of the Correspondence College.—R H. GOTT, January 20th.

Argos.—The writer spent a few weeks pleasantly with the church at Mt. Sterling, Ohio (Rev. C. J. Jones, pastor). On our way home we came by way of Dayton and visited the Publishing House. We had long desired to meet with Bro. Watson and Bro. Harrod. We found them to be just what we expected—kind, generous, and gentlemanly. We spent a portion of the day with them, and were shown all through the House, had explained all matters of interest, and were strongly impressed that if the ministry and people generally would patronize our own publications more freely, grand would be the results. Bro. Harrod is succeeding nicely, and with the co-operation of the Church will, in a few years, cancel the entire debt; but he must have this in order to success. We felt very much like asking our agent (but did not) whether those brethren who wrote such wise articles, and some otherwise, on union, also sent up good, solid subscriptions with the cash. We are honest in our opinion that if there were more effort put forth to succeed in our work, we would not meet with so much difficulty with our people to straighten up so many misunderstandings growing out of the union controversy. But the Church still lives and Christ reigns, and with our Captain as leader we are sure to win. Arriving at home we found that Mrs. Strickland had returned home a few days before and commenced the meeting. She had held a meeting with the Eel River Church during our absence, and received nine members into the fold. Our meeting starts out very nicely. The house is full every night. Several have already united and the church is being generally revived. Bro. Jones is with us for a few days, but on account of the difficulty in his throat, can not stay.....On our return trip from Ohio we stopped a few hours at Kokomo. We called at the office of Bro. McClurg, a young man who graduated recently from a medical college. The Doctor is building up a fine practice; he also finds time occasionally to preach a few sermons, and was then holding a series of meetings near town with good results, 12 having united, with prospects very favorable for more.....At Mrs. Strickland's regular appointment last Sunday with the Burrows Church there were two valuable accessions to the fold. She will commence a series of meetings there soon.—C. V. STRICKLAND.

MICHIGAN.

Belding.—Rev. A. M. Soule, of North Farmington, a Universalist minister, but formerly associated with the Christians, and who once served as pastor at Marshall and later at Ridgeway, died at his home January 7th, aged about 70 years. He spent a year at the Meadville Theological School while the writer was a student there in 1850-51, but had preached several years. He had been in the ministry nearly half a century when he died.....Bro. Emory Crosby visited Emerson during the holidays and preached four sermons. He writes: "I found them doing pretty well, having increased their membership from 20, the number of charter-members, to 45. They have a lot and have commenced circulating subscription papers for funds to build a church-house. Two deacons were ordained while I was there. They have taken steps to incorporate, and I assisted in getting their church and society papers in shape to go to record. Their greatest need now, in my estimation from an economic standpoint, is a judicious resident pastor—some one to do every-day work among the membership and in the community." That is what every church ought to have.—D. E. MILLARD, January 24th.

ILLINOIS.

Hidalgo.—I commenced a protracted meeting with the church at this place December 26th, and continued fifteen days. We held meetings both day and night. Much of the time the weather was very disagreeable, but the Lord met with us and fed our hungry souls. Members of sister denominations came in and mingled their friendly voices in song and prayer with us. Backsliders were reclaimed, and the brotherhood greatly revived Fifteen were added to our number. A good interest was still manifest the night we closed. May the Lord continue his work.—J. M. CARMEAN, January 23d.

Sumner.—On Monday night after the second Sunday in January, I commenced a series of meetings at the Christian Church at Sugar Creek assisted by Rev. A. H. Bennett. On the third Sunday the church was dedicated; Elders J. R. Wright, A. H. Bennett, and S. Cheek assisted. We continued the meeting till Friday night before the fourth Sunday. We closed with the house crowded to its utmost capacity, three joining at the close. There were 17 accessions to the church. Bro. Wright returned home on Sunday, after the dedicatory services, sick. Bro. Bennett did some good preaching. I commenced a series of meetings at Sumner last night. Rev. W. H. Orr will be here soon.—J. A. PARR, January 23d.

Ashton.—On the 11th of December last we commenced a protracted meeting with the North Grove Christian Church, the church of our charge, with the assistance of Rev H. H. Like, of Woodhull. Our meeting resulted in much good to the church, five being added to our number, and the church otherwise revived. Bro. Like preached to good acceptance and, laboring to good success in personal effort, made a good impression on the minds of the people of North Grove.....While our meeting was in progress, Mother Towner, of Belvidere, Illinois, the mother of our beloved Bro. J. L. Towner, of Corning, Iowa, was called from labor to reward. I was invited by Bro. Towner to be at a reunion of the Towner family two years ago to-day, on which occasion—of which I wrote at the time in the HERALD—four sons and three daughters gave their aged and esteemed mother a friendly greeting in the old home. I can never forget the scene I looked upon when the youngest son arrived, he being the last to come, that loving mother of ninety summers falling into the strong embrace of her last born and weeping for joy. From the overflowing heart her lips uttered, "This is a day of glad tidings, and ye do not well to hold your peace." It was the last reunion on earth. Since then two have gone to the long home; the forepart of last summer the eldest daughter was called hence, now, the mother. Who will be the next? May all meet in the heavenly land where death-pangs will never more be felt and farewells never said.....Pursuant to arrangement previously made, it was our privilege to spend last Sunday with our church at Capron, Illinois. It was a very cold day, but there were warm hearts present to render the occasion a very enjoyable one to me. There are giants in that place, but not to terrify the saints of God. Bro. H. H Stowe superintends the Sunday-school. The pastor has charge of the little ones. I was told he had fifty names enrolled. Happy ought those parents be whose children sit at the feet of that dear brother to learn of Jesus. May he long be retained there as their instructor. By reason of the storm, Bro. Shinkle did not get to my charge, but was with me at Capron. Bro. Shinkle soon expects to begin a series of meetings with the assistance of Rev. J. T. Phillips, known to all HERALD readers. May the Lord give them a glorious harvest and bountiful refreshings from his presence.....Bro. A H. Clark, of Kingston, is in charge of the church at Washington Grove. May the Lord bless his labors.—G. A. BROWN, January 19th.

Danville.—Sister Miller reports that from Atwood she went to Old Union to assist Bro. Trotter, which resulted in a grand revival, 26 added to the church, and five baptized. From there to Forest Hill, and held another meeting, which was glorious spiritually and numerically, 17 being added to the church, backsliders reclaimed, and saints rejoiced; also a debt on the church of $200 was reduced to $147; also she led to the water two happy souls and baptized them; thence to Pleasant View, and there, assisted by Elder Patterson, had another glorious victory, where 11 more volunteered to serve the living God, and the membership fully established in the Lord. She reports Bro. Patterson a noble worker, his sermons and exhortations powerful and inspiring, a successful revivalist, and gained the highest respect of that people. She was at Tampico on Christmas-day; one accession to the church; some to be baptized at the next regular meeting; at the last appointment at Forest Hill two more were added to their flock, and two reclaimed; last time at Atwood all were rejoicing, the revival spirit still prevailing; prayer-meetings largely attended, and very spiritual; Sunday-school in a high state of prosperity under the leadership of Bro. Biggs, and that continually. She has the hearty support of Bros. Rippey and Brown. She is now at Olive, assisting Elder Harris. Her health is very poor, but will go to Bethel to assist Bro. Swisher, and from there, if able, to Darlington to assist Bro. Rippey. We earnestly pray for health to enable her to continue the good work, that scores more may yet be brought from Satan to Christ.....Elder Harris reports a grand time at Hope last Sunday. He and Bro. Snyder both received a nice valise on the Christmas tree, for which both are very thankful.....Bro. Harris preached the funeral sermon of Bro. John B. Madden, of Sidney, last Saturday, in the Disciple Church. Bro. Madden was 88 years of age, and was a life-long Christian and member of the Christian Church...Bro. Harris goes to Liberty Church on Thursday after next first Sunday, to assist Elder Orr in a meeting there; then at Prairie Hope on third Sunday, to endeavor to awaken the unawakened and establish the membership. Oh, how we love to hear of the several victories, and the success of ministers and churches.....We closed the meeting at Muncie last night, and we feel that it was one of the grandest, spiritually, we ever experienced. Our day meetings were simply Pentecostal showers, and will be as green spots in the memory of many. We found perfect harmony. Our good Baptist neighbors attended regularly, and assisted nobly in the good work, and they and our folks are living with and for each other. Bro. Snyder has the esteem and perfect confidence of this people, and they are working together for good.....Elder Gunn and wife are lost to all but to serve the Lord, church, and sinners, and oh, how often in our meeting we have seen the face of Bro. Gunn shine brilliantly from the love of God in the soul. The church remembered me generously, financially, and my stay with them was pleasant and encouraging.....Last Monday we, with others, attended and partook of a turkey dinner and a sumptuous repast, given by a son and daughter of Sister Gunn, it being her 49th birthday, and also the fifth wedding anniversary of her and Bro. Gunn.....Bro. D. W. Hughes concluded he was in the wrong pew, and has gone back to the Disciples, his first love. We hope he will be content and accomplish a grand work.....Bro. G. W. Tevebaugh (Uncle George), of Muncie, handed us $5, to be equally divided between Foreign and Home Missions, and says while he can not preach he delights in assisting those that can and do. Oh, what great treasures he is laying up in heaven! God bless Uncle George.....Sister Purnell is very poorly..... We clip the following from the Urbana *Herald:* "One of the most successful revivals has been in progress at Mt. Zion, for the past two weeks, conducted by Rev. E. E. Garrett. The meetings have been attended every night by hundreds of people, and great interest manifested. One happy feature of the meeting is the number of old people—the heads of families—who have been brought into the fold. On Sunday night the church was filled to overflowing, the audience being estimated at upwards of 500. This was one of the best meetings of the series, there being 60 testimonies given, and five new members taken in. At present writing 28 have joined, the most of whom have professed religion. This is the biggest revival ever held at Mt. Zion, and her people rejoice over the good work being done. At the meeting, last Saturday night, Rev. Mart Brownfield, on behalf of the church-members and friends at Mt. Zion, presented the pastor, Rev Garrett, with a handsome silver watch." Glory be to God, thrice glory.....Bro. John Hughes, of Muncie, while away at work, by the burning of his boarding house, lost all of his clothing, and the church and friends, during the meeting there, made up sufficient money to buy him a suit of clothes and sent to him..... Bro. Snyder, assisted by Bro. Coake, will begin a meeting at Prospect next Saturday. Next second Sunday Bro. Coake, assisted by Bro. Swisher, will begin at Pleasant Grove.....We expect to hold a meeting at Poage next week; thence to La Place until after the third Sunday. Our crowds at Muncie were great, the house being crowded; and Bro. Gunn says in 50 years' experience in the ministry the most spiritual meeting he ever attended.—G. W. DRAPER, January 26th.

IOWA.

Lynnville.—Our meeting reopened the 17th inst. with good interest, and eight arose for prayers. Twenty-three in all united with the church. Deep conviction prevails, and God is gaining victory all along the line. We are at the foot of the cross asking for greater things, for God says, "Ask largely," and we are doing it. I request the prayers of all the readers of the HERALD.—S. D. BARTLEY, January 23d.

KANSAS.

Madison.—Elder Overturf expects to begin a series of meetings next Sunday at Olive Branch assisted by Elder Johnson, of the Free Baptist Church. May God bless the effort.....We learn that the Seventh-day Adventists have created quite an excitement near Independence, at one of the charges of Elder Overturf. Those people are of but short duration in this part of the country. The Elder will have but little trouble with them if he properly applies the sword of the Spirit.....Last Sunday Elder Miller was called four miles south of Madison to preach the funeral sermon of an old acquaintance.....We hope that all the churches of the conference will respond liberally to the call of Lincoln College. Let us try to bear a part of the burden.....Our meetings at Mt. Zion are being well attended and a good interest manifested, and our day meetings are of the best.—J. S. MASTERS, January 25th.

NEBRASKA.

Shelby.—Our cause in this part is still prospering. Elder S. K. Thomas, of Iowa, has been preaching at Rising Sun and Wayland, and is now preaching at the Mission Church at Shelby. The storms have been unfavorable for our meeting, yet the brethren have been encouraged and a good work has been done. Elder Thomas preached Christ to the people in power and in the spirit of love. He will long be remembered by the churches in Nebraska.....Bro. Mapes is doing a good work.....We expect to visit Elder Hoag next month, Wymore, Beatrice, Crete, Dorchester, Wilber, Utica, and Dewitt. In all these towns we shall preach our principles. Elder Mapes will be with us.....Some talk that J. F. McCoy will be the incoming pastor at Wayland.....The first of March I shall leave here for Iowa, visiting all the churches where I have preached in former years. Shall visit Wright, Smith, Sister Wallace, and preach in the villages and cities on my route, striking St. Joseph, Missouri, where Rev. W. R. Adams lives, and preach for him. I shall devote my time the few years God may spare me in spreading the principles of the Christian denomination and doing all I can for the HERALD and our Mission-work. Dear brethren and sisters in Christ, give me your prayers and aid me in my work of love.—WILLIAM BURCH, January 22d.

MISSOURI.

Lowry City.—The Antioch Christian Church, under the pastoral care of Revs. W. J. Maple and Eli Myers, has been blessed with a revival meeting. Twenty-five united with the church and 18 were baptized.....Rev. J. D. Simms has been enjoying precious seasons of grace. Many have been persuaded to follow Jesus..... Rev. W. G. Lindsey has gone to his rest. He crossed the cold and mysterious river December 10th, in the 85th year of his age. He was a good man, and the oldest minister in the Osage Conference. I hope some one will write a suitable notice for the HERALD.—E. BARBER.

Unionville.—I bade adieu to loved ones at home, January 6th, to visit the churches and brethren in Putnam County. When we reached Unionville we had the privilege of meeting Bro. L. Fordyce, of Iowa, and in company we started for Mt. Harmony Church, to hold a protracted meeting. On the 12th a nice snow fell, covering the ice and sleet, making the best of sleighing, and our congregations began to increase, with good interest, Bro. Fordyce doing the most of the preaching. On the 14th instant, in company with Bros. Andis and Davis, I came to the Long Branch Church, to assist Bro. Andis in a meeting, and up to this date we have had good congregations and very good interest. We find the church here in fine running order, and that Bro. Andis is the right man in the right place, and he is greatly loved by his people. They are much interested in his financial welfare, and do not propose for him to preach for nothing. And this is the way it ought to be if our cause is to be built up in Missouri. The wide field is ready to harvest. Oh, what a great work could be done for the Christians here in Missouri! There are plenty of men longing to go forth, but many of the churches are too careless, and do not do their duty in helping the ministry. I have been compelled to leave the pulpit and go to work to make a living for myself and family. My desire and prayer is that I may be able soon again to devote my time to the ministry.—J. C. BRICKLEY, January 18th.

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CHRISTIAN FELLOWSHIP.

The Christian Church is the natural home of every Christian, and should offer full fellowship, open communion, and hearty welcome to every child of God who is born anew in Christ Jesus. Yes, any honest disciple under the previous training of Calvin, Luther, Zwingle, Wesley, Fox, Hicks, Whateley, Priestley, Channing, Campbell, or any other uninspired leader, is welcome as a worshiper or as a teacher, provided only that he comes for union and for peace, provided that he is willing to do to others as he would have them do to him.

The Church is a brotherhood; all are equals before the Father. No one is lord or judge or doorkeeper in this household of faith, save only Jesus Christ, the Son of the living God. Whoever is acceptable to God, through Christ Jesus, should be received in love, but not to doubtful disputations, by all the children of God everywhere.

Churches (?) are narrower than the kingdom of heaven. "The Church" is the kingdom of heaven among men. The Christian Church is most like the true Church—or rather, I should say, is the true Church; because its fellowship is just as high, just as long, and just as broad as Christ. All religionists would not accept Jesus; all religionists will not accept Jesus' followers.

If Caiaphas and Ananias and Pilate are damned for their rejection of Christ, is the Savior (or his disciples) blameable for their sins? If modern religionists are damned for their heresies, who will be to blame? Jesus (in Matt. 25: 45) says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Are the little ones to blame for the fall of the would-be greater ones?

Behold a poor, weak, ignorant, sin-sick soul, worn by wandering, frozen for lack of love, hungry for lack of spiritual bread, naked and dying, going from house to house knocking and begging for bread and for admittance. Perchance he, from heredity or ignorance or individual and honest manliness, can not utter the shibboleth of the ecclesiastical and self-constituted doorkeepers, and so the doors are slammed in his face, and with the cry of "heretic!" the blood-hounds are turned upon him to drive him from the premises. This poor tramp goes on from house to house, but while he hears the inmates singing, "Home, sweet home" or "Blest be the tie that binds," there is no home for him, and he finds no doctrinal tie to bind him to all the inmates of the two hundred or more wooden houses of the religious (?) community. So far as they are concerned, he may freeze or starve to death. If he would *lie* to the doorkeepers they would admit him. If he should change his name; if he should claim to believe what he never read; if he should profess to accept what he can not understand, then anywhere could he be accepted. But no; this is an honest tramp, yet he is a needy tramp. He is sorry he is a tramp. He is willing to quit tramping. He wants a home; he wants work; he wants love; he wants a Father; he wants brethren.

The churches do not want him and reject him; for that reason Jesus will reject them. Jesus has no need of wooden houses built on sandy foundations. Still we have little time to waste in talking for or against all these man-made structures. We dare not work for them; we have little time to work against them, for that poor hungry tramp is still out in the cold. What shall we do with him? Oh, brethren, there is not very much to do; for lo, Jesus has found him! He has fed him; has clothed him; has accepted him; and Jesus is now his teacher and his friend! But what shall we do?

We can only do like the man who said, that "when he married his wife he also married all her relations." To accept Jesus, implies that we also accept all Jesus' relations. If they do not do just right or learn just as they ought, it will not be my fault. I must treat them kindly and love them and accept them, not so much for what they think or do, or for what they are, but because Jesus accepts them and because Jesus died for them. The fellowship of Christians should be this; no more, no less.

If the Christian connection have not this kind of fellowship, I do not belong with them. In my judgment they do make Christian and Church fellowship synonymous terms; and no other denomination or association of believers does have this kind of fellowship. I can not be an honest man and a member of any church with doors narrower than the kingdom of heaven. I choose to have no part with the true *heretics*, who divide the body or make excuses for the existing divisions in the Church. There is but one Church and that is of Divine creation. I trust I am a member of that.

Of the visible Christian Church in America, I am a member solely because I think it is most like the Divine pattern; because it counts nothing as essential except that plainly given from God. I ask no man to join me or my opinion. I ask no man to join O'Kelly, or Purviance, or Craig, or Summerbell. I ask all men to join Christ—to join Christ's Church; but God forbid that I should invite any man to join the Methodist Episcopal, or Presbyterian, or Baptist, or any other church than Christ's Church. All these societies *differ* from the apostolic Church, else they would not need names to distinguish them from the Church of the first century. The names and creeds indicate something more or less than the Bible contains, else they would not have been written. Men still believe in creeds of and for division, else they would burn their *little books*, and would act in their churches and pulpits toward their neighboring ministers just the same as in the streets or shops, or Sunday-schools and temperance meetings.

A follower of Calvin or Wesley or Campbell may meet me in a parlor or a convention, or even in a church, and he will grasp my hand warmly and will call me brother. Yes, at times, it may be *dear brother;* for fraternal service and association causes us to each love the other. This is right. But only for that *accursed* creed written by our ancestors, and we would be *brothers in the Church* as well as *in the street.* The world is learning to hate the Pharisaism of close communion. But why make the bread and the wine free for all, and yet separate and wrangle about the water or the fire?

Let us be true to our convictions. Let us faithfully preach that *heresy* is sin. But let us be careful to create no disunion in our efforts for union. Let us be careful not to sectarianize an unsectarian position. Firmly, truly, let us strive on till the kingdom come and God's will be done in earth as in heaven.

E. A. DeVore.

Berea College, Berea, Ky.

RESTRICTION.

The liquor traffic is the most important subject now demanding the consideration of the American people. How shall or how can this wicked traffic be restricted? It is truly said that "many good people do not relish the idea of licensing a crime." Is it any better to tax a crime than to license it? A tax on the traffic is a license to sell. For so many dollars the Government, the voters, give me a permit—tax receipt or license—to sell intoxicating liquors for the term of one year. Look at it! Christian men make a bargain with wicked men and women, agreeing for a certain amount of money (much or little, the principle is the same), to allow said men and women to engage in a criminal, wicked business, destroying men, blighting homes, and causing all manner of crimes; agreeing also to protect them in "this awful business." Those who give the license or impose the tax do it for a money consideration—share in the "blood money"—and must be held equally guilty with the men who sell the liquor, under the tax, for the crimes and sorrows caused. How can good men agree to any such thing?

Christian brother, touch not the unclean thing
Neither high license nor high tax can make the liquor traffic right. Why should good men think of uniting with whisky men in using such questionable means in trying to restrict crime? Will the advocates of high tax give us some proof that it does restrict? Consider the high tax on whisky—ninety cents a gallon; does it restrict? It is not a restrictive measure; its object is revenue, not restriction.

Then "high license" in Chicago—does it restrict? Is Chicago a temperance city? Look at Cincinnati, Cleveland, and Toledo under the high tax Dow Law of Ohio. Please tell us, is it high tax or prohibition that is working good in Toronto? "That growing city respects the Sabbath." How does that city show its respect for the Sabbath? By prohibiting and then enforcing the prohibition of the liquor traffic "from 7 o'clock Saturday evening until Monday morning."

The more prohibition we have the more will the Sabbath, the home, and all that is good and sacred, be respected. If there are in New York City more than ten thousand of these soul-destroying institutions, then there are more than ten thousand too many.

Taxing heavily is a very uncertain way to shut up saloons. If the real object is to shut up, let all friends of sobriety unite in asking law-makers to give us laws forbidding the licensing of more than one saloon in any city, ward, or town, to every 500 inhabitants. Would not 2,000 of these soul-destroying institutions in that city (New York) be enough? Such a law would be a real restriction. Is that what we want? If so, let us unite in asking our legislature for it. Further, let us ask that this new license law shall prohibit selling liquor from 7 o'clock Saturday night until Monday morning. Let us also have a stringent law compelling sworn law officers to enforce this law.

Will all temperance people unite in praying, working, and voting until we get restriction that will surely restrict? May God hasten the day when there shall be no tax-permits or licenses given to legalize crime.

G. B. Fuller.

Naples, N. Y.

"DENOMINATION."

In religious parlance, "denomination" as readily suggests fractions as does denominator in arithmetic. Denominational unity is but a union of a fraction or sect. For this reason, and others, our fathers—as Abner Jones, M. D., Martin, Clough—and our people generally in those days, were known as "Christian brethren or Christian connection."—[*Christian Palladium*, Vol. V., page 83.

The Massachusetts Christian Conference adopted a "resolution that the interests of the Christian connection in the North and East require a convention of all Christian brethren in New England and the Provinces of New Brunswick.—[See *Christian Palladium*, Vol. V., page 123, and Christian connection at large.

The editor of the *Palladium* uses "connection." "An address to the ministers of the Christian connection."—[Select Works of Simon Clough, page 100.

"Christian connection."—[History of all religions.

"Christian connection."—[Appleton's Cyclopedia, 1873.

Christian connection."—[Austin Craig, D. D.

More references might be made, but let the foregoing suffice for now.

REMARKS.

1. My principal references date back to about 1836, and reach down to 1873, and are selected from conference minutes, editors, and cyclopedias. These show that "Christian brethren" and "Christian connection" were terms in general use.

2. My knowledge of our people began some years ago; and at that time "connection" was orthodox. I have no doubt the term in the South was as well received.

3. "Denomination" was heterodox in those early times. I have some remembrance of the gradual apostacy from Christian connection to denomination. The change was gradual, and with an occasional objection.

4. Now that this symbol of sect is among us, what shall we do with it? If we warm it in our bosoms and caress it as an innocent lamb, every time it stings us. Still we fondle it and hope it will soon be quiet. As well expect the leopard will change his spots. Our fathers carefully shunned it. It is a wolf in sheep's clothing—its nature is to rend but not to heal.

5. Christ has one Church, one body, and all believers are members of the one body.

6. A "pure language," speaking "the same thing that there be no divisions among you," and that speech is the Word of God.

O. J. Wait.

Fall River, Mass.

THE CHILDREN.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." If children are members of God's family, it is possible for them to continue in the family. Rebellion in heart against Christ is that which takes them out. Are there many of Adam's race who have never rebelled against God? One will say, "Have not all sinned?" Yes; but does one sin take a member out of the family? If so, every time a Christian sins he goes back into the devil's family and must be born again. Why should we ask more of children than we do of converted men and women? If children are in Christ we should try to keep them in him. Train them in the way they should go, and they will not depart from it.

Joel Thomas.

QUADRENNIAL CONVENTION.

ACKNOWLEDGEMENTS OF RECEIPTS OF AMERICAN CHRISTIAN CONVENTION.

Date.	No	Contributors.	Home Missions.	For. Missions.	Convention.
1887					
Sept 10	725	Eddytown, N Y	$ 3 06		
	726	St John, Ohio	2 05		
	"	Cherry Grove, Ohio	1 70		
Sept 16	727	Randall, N Y	3 00		
	728	Mt Union, Pa		$ 1 00	
Sept 23	729	East Middleton, Ohio	2 40		
	730	Manchester, N H		2 57	
Sept 29	731	Clifford Sunday-school, Ind	3 30		
"	732	Stratham, N H	2 00		
"	733	Richmondville, N Y	1 41		
"	734	Fairfield, Michigan	1 00		
"	735	Darlington, Ind	2 45		
Oct 5	736	West Laurens, N Y		50	
"	737	Mt Zion, Ohio		5 48	
"	738	Watervliet, Michigan		2 00	
"	739	Eaton, Ohio		5 00	
"	740	Stanfordville, N Y		23 46	
"	741	E T Parvin, New Jersey		1 00	
"	742	Connesaut, Ohio		3 50	
"	743	East Springfield, Pa		3 80	
"	744	North Clayton, Ohio		2 20	
"	745	East Rochester, Ohio		1 00	
"	746	East Cobleskill, N Y		1 30	
"	747	Winterset, Iowa		2 65	
"	748	Danbury, Conn		4 00	
"	749	East Hounsfield, N Y		5 00	
"	750	Salamonie, Ind		1 42	
"	751	Enon, Ohio	4 30		
Oct 7	752	North Greece, N Y		7 00	
"	753	Argos, Ind		6 25	
"	754	Westerly, R I		10 00	
"	755	Lewisburg, Pa		18 00	
"	756	Bluffton, Ind		2 65	
"	757	Pleasant Hill, Iowa		55	
"	758	Yellow Springs, Ohio		5 11	
"	759	Troy, Ohio		6 00	
"	760	Shiloh, Ind		2 36	
"	761	Milford, New Jersey		35 70	
"	762	Sugar Creek, Ohio		3 92	
"	763	Trumbull's Corners, N Y	3 00		
"	764	Hanna's Creek, Ind	5 85		
"	"	Hagerstown, Ind		1 75	
Oct 12	765	Bogle Street, Fall River, Mass		11 48	
"	766	Providence, R I		31 28	
"	767	West Shelby, N Y		3 67	
"	768	Woodstock, Ohio		1 50	
"	769	Beamsville, Ohio		1 90	
"	770	Rev D B Goodwin, N H		1 00	
"	771	Hartwick, N Y		6 00	
"	772	Rice City, R I		3 00	
"	773	Moosup Valley, R I		10 00	
"	774	McLallen's Corners, Pa		5 00	
"	775	Baleville, New Jersey		5 21	
"	776	New Carlisle, Ohio		3 29	
"	777	Joppa, Va		1 00	
"	778	Salisbury Point, Mass		7 08	
"	779	Leaf River, Ill		5 73	
"	780	Pleasant Hill, Ind		2 00	
"	781	Franklin, N H		8 80	
"	782	Morna Forkner			5 13
"	783	Sugar Grove, Ohio			60
		De Graff Sunday-school	50		
"	784	Southwestern Conference, Iowa	14 70		
Oct 15	785	Markham, Canada		1 67	
"	786	Dewittville, N Y		3 14	
"	787	Ogunquit, Maine		2 50	
"	788	North Church, New Bedford, Mass		12 60	
"	789	Garfield, Ind		50	
"	790	Spring Creek, Pa		1 00	
"	791	Eddytown, N Y		5 00	
"	792	Clove, N Y		4 31	
"	793	Jamestown, Ohio		10 00	
"	794	Greenwood, N Y		2 00	
"	795	Binghamton, N Y		2 00	
"	796	North Rush, N Y		7 27	
"	797	H powell, New Jersey		56	
"	798	Pleasant Valley, Nebraska		1 50	
"		Inman, Nebraska		1 00	
"	799	Vienna, New Jersey		3 00	
Oct 19	800	Newton, N H		5 50	
"	801	Delhi, N Y		10 00	
"	802	East Freetown, Mass		2 00	
"	803	Frenchtown, New Jersey		1 45	
"	804	Albany, N Y		7 00	
"	805	Johnsonsburg, New Jersey		1 00	
"	806	Lake Fork, Ill		1 00	
"	807	Capron, Ill		2 00	
"	808	South Berwick and Wells, Maine		6 17	
"	809	Olive Chapel, Michigan		2 05	
"	810	Warnersville, New York		1 00	
"	811	Bethany, Ind		71	
"	812	Newmarket, Canada		30 00	1 00
"	813	W H Pitman			
"	814	York, Maine		7 40	
Oct 22	815	Howard Valley, Conn		1 25	
"	816	Montgomery, Ind		3 54	
"	817	Peabody Mission, Ind		1 05	
"	818	Sparta, Ind		3 00	
"	819	South Portsmouth, R I		18 00	
"	820	Gray's Creek, Ind		3 00	
"	821	North Fulton, Michigan		2 04	
		Greenbush, Michigan		3 39	
		Maple Rapids, Michigan		3 00	
"	822	Middle Street, New Bedford, Mass		2 50	
"	823	West Clarendon, N Y		2 25	
"	824	Mrs J B Clark, N Y		2 00	
"	824	Burrows, Ind		3 00	
"	825	Petersburg, N Y		1 00	
"	826	North Westport, Mass		4 00	
"	827	Second Berne, N Y		8 34	
"	828	Antioch, Ill		1 05	
"	829	Morganville, N Y		8 28	
"	830	Friend, by J J S		1 00	
		New Lexington, Ohio	1 00		
		Morganville, N Y	8 45		
		Morganville, N Y			2 14
Oct 26	831	South Berlin, N Y		1 00	
"	832	Emece, Kan		1 00	
"	833	Newport, Va		1 00	
"	834	Somerford, Ohio		80	
"		Vienna, Ohio		2 20	
"	835	Mt Harmony, Mo		1 63	
"	836	Monroe, N J		1 66	
"		Deckertown, N J		1 16	
"	837	Maifield Green, Kan		4 20	
"	838	Woodstock, Vermont		31 00	
"	839	Tatesville, Pa		77	
"	840	Sugar Grove, Ind		1 52	
		Goshen, Ind		1 08	
		Waterford, Ind		1 66	
		Merriam, Ind		2 00	
		Union, Ind		3 23	
Nov 1	841	South Valley, N Y		5 00	
"	842	Greenville, Ohio		2 52	
"	843	Somerset, Mass		20 20	
"	844	Maryland, N Y		2 29	
"	845	Bethel (Washington), Ohio		$ 1 10	
"	846	North Pembroke, N Y		2 00	
"	847	Leakesville, Ohio		1 69	
"	848	Crooked Creek, Ind		1 45	
"	849	Spring Hill, Ind		1 33	
"	850	Pleasant Grove, Iowa		6 00	
Nov 4	851	Dublin, Ohio		4 40	
"	852	Golden Gate and Towanda, Kan		2 95	
"	853	Licking, Ohio		1 25	
"	854	Second Church, Otego, N Y		2 12	
"	855	First Church, Otego, N Y		6 00	
"	856	Locktown, New Jersey		3 50	
"	857	St Joseph, Ill		1 00	
"	858	Grafton, N H		2 50	
"	859	West Mansfield, Mass		10 00	
"	860	Pittsfield, N Y		2 00	
"	861	Corinna, Maine		6 62	
"	862	Pawtucket, R I		2 00	
Nov 11	863	Pleasant Hill, Ohio		1 32	
"		Glen Aubrey, N Y		3 00	
"		Bloomington, Ontario		3 69	
"		Ringwood, Ontario		1 31	
"		Antioch, Ohio		1 00	
"		Lebanon, Ind		1 38	
"		Eddystone, Ontario		2 00	
"		Pleasant Grove, Pa		2 10	
"		Castile, N Y		5 00	
"		Covington, Ohio		11 90	
"		Merom, Ind		5 75	
"		Erie, Pa		2 35	
"		May's Chapel, Pa		64	
"		Shiloh, Ohio		2 15	
"		" "		5 00	
"		Pine Point, Maine		3 12	
"		Dayton, Ohio		2 00	
"		Scott, Ontario		2 13	
"		C Hill, Ontario		4 00	
"		Franklin, Ontario		3 58	
"	864	South Berne, N Y		1 00	
"	865	Cedar Grove, Pa		35	
"	866	Sparta, Ind		2 65	
"	867	E Allen		3 00	
"		E M Allen		2 00	
"		R M Allen		1 00	
"	868	Lakeville, N Y		4 50	
"	869	Searsburg, N Y		1 50	
"	870	Trotwood, Ohio		16 84	
"	871	Greenbush, Wisconsin		2 00	
"	872	Thompson, Pa		68	
"	873	Ingleside, N Y		2 00	
"	874	Rural Grove, N Y		2 00	
"		Randall, N Y		1 00	
"	875	Manville, Ohio		5 26	
"	876	Schultzville, N Y		12 00	
"	877	Scituate, R I		9 00	
"	878	Hurricane, Ind		2 06	
"	879	South Westerlo, N Y		5 06	
"	880	Sideling Hill, Pa		45	
"	881	Indian Grove, Mo		2 60	
"	882	Nottingham, Ind		25	
"	883	Osborn's Prairie, Ind		7 15	
"	884	Westboro, Ohio		1 00	
"	885	Miller's Chapel, Ohio		1 80	
"		Priestown, Ohio		1 86	
"		Point Isabel, Ohio		69	
"		Mt Zion, Ohio		1 63	
"		Hamersville, Ohio		6 00	
"		Oak Grove, Ohio		1 67	
"		Southern Conference, Ohio	10 06		
"		Ten Mile Church	1 25		
"	885	Pleasant Center, Kan	2 00		
"		Whitewater, Kan	2 00		
"		"			50
Nov 19	886	Kimball's Grove, Ill		57	
"	885	Vance's School-house, Ill		1 15	
"		Cedar Grove, Ill		70	
"		Eureka, Ill		68	
"	887	Quaker Street, N Y		2 27	
"	888	New Madison, Ind		5 30	
"		North Manchester, Ind			
"		Pawpaw, Ind			
"	889	Pleasant Hill, Ind		2 16	
"		Hickory Grove, Ind		2 70	
"		Tiosa, Ind		94	
"		Pipe Creek		1 07	
"	890	Cove Springs, Ohio		3 20	
"	891	Keokuk, Iowa		1 05	
"		Sandusky, Iowa		1 15	
"		Nashville, Iowa		68	
"		Friend, Sandusky, Iowa		45	
"		Friend, " (Franklinton), 45c			
Nov 26	892	Lincoln, Kan		2 80	
"	893	Antioch, Ind		3 35	
"		Union, Ind		4 00	
"	894	Albion, Maine		4 07	
"	895	Dollamer, Ind		3 50	
"	896	Sugar Grove, Ohio		2 45	
"	897	Pine Plains, N Y		1 84	
"	898	Middletown, N Y		3 96	
"	899	Plattsburg, Ohio		1 53	
Nov 30	900	Clear Creek, Ind		3 18	
"		Shiloh, Ind		90	
"		Winchester, Ind		4 55	
"		North White River, Ind		2 35	
"	901	Brown's Wonder, Ind		2 33	
"	902	West Randolph, Vermont		9 00	
"	903	Byrd, Ohio		4 50	
Dec 7	904	Dayton, Ohio		30	
"		Newbern, N C		1 10	
"	904	Thorne Creek, Ind		1 57	
"		Bellefontaine, Ohio			66
"	905	Church of Evangel (Brooklyn), NY		10 00	
"	"	" " "			15 00
"	906	Belding, Michigan		2 00	
"		Rev J D Childs, N Y			1 00
"	907	Wesubleau, Missouri		1 00	
Dec 10	908	Neville, Ohio			60
"	909	Milford Center, Ohio			2 86
"	910	Rev N S Chadwick, Mass			1 00
"	911	Saco, Maine		4 20	
"	912	Hill, N H		2 58	
"	913	Clear Creek, Ind		1 80	
"	914	Emerson, N Y		1 46	
"	915	Williamsport, Ohio	4 00		
Dec 20	916	Kelso		2 44	
"	917	Pleasant View, Ind			2 58
"	918	Shiloh, Ind		2 00	
"	919	Chambersburg, Ohio	2 65		
"		Lower Stillwater, Ohio			88
"		Shiloh Springs, Ohio			1 63
"	920	Friend, by J J S			5 00
Dec 29	921	Broadway, Ind			3 00
"	922	Gray's Creek, Ind			2 00
"	923	Fort Recovery, Ohio			1 00
"	924	Parma and Greece, N Y			9 00
"	925	Stanfordville, N Y			6 75
"	926	Sideling Hill, Pa			50
"	927	Merriam, Ohio			5 73
"	928	Waterford, Ind			1 81
"	928	Goshen, Ind			71
"	930	Ontario, Ill			1 92
"	931	Conneaut, Ohio			5 50
"	932	Milford, New Jersey			15 00
"	933	W V Cooley, New Jersey			2 00
"		J H Black, New Jersey			1 00
"		Thomas Shenk, New Jersey			1 00
"	934	Fly Creek, Kan			1 00
"	935	Collamer, Ind			83
"	936	Carysville, Ohio	2 88		
"	937	Newport, Va	1 50		
"	938	Orono, Kan		2 90	
"	939	Elm Grove, Ind		1 00	
"	"	Mellott, Ind		1 00	
"	"	New Salem, Ind		1 00	
Dec 31	940	West Shelby, N Y			1 60
"	941	Plainville, N Y			2 40
"	942	North Rush, N Y			5 20
"	943	Capron, Ill			2 20
"	944	A Williamson, Wisconsin			1 00
"		Rev J G Bishop, N Y			1 00
"	945	Harrisville, Ind			1 25
"	946	Bethany, Ohio			5 00
"	947	Corinna, Maine			2 60
"	948	Troy, Ohio			2 00
"	949	Oxford, Michigan			4 35
"	950	Middle St, N B, Mass, edu. $3.25			
"	951	Lincoln, Kas, Lincoln Co., $3.40			
1888.					
Jan 4	952	Meduse, N Y			1 36
"	953	Hurricane, Ind			4 05
"	954	Pittsfield, N Y			1 50
"	955	Belding, Michigan			2 00
"	956	Westerly, R I			7 50
"	957	East Hounsfield, N Y			5 00
"	458	Plum Valley, Wisconsin			1 00
"	959	Lake Fork, Ill			90
"	960	South Berwick, Maine			1 45
"	961	Dublin, Ohio			3 00
"	962	Ingleside, N Y			1 70
"	963	Newton, Ill			1 31
"	964	Hare Creek, Pa			1 22
"	965	Bethel, Iowa			3 50
"	966	Bear Lake, Pa			2 00
"	967	Clay City, Ind			1 25
"	968	Flagg, Ill			1 00
"	969	Manning, N Y			1 03
"	970	Mt Sterling, Ohio			2 90
"	"	" "		2 00	
Jan 6	971	Albion, N Y		2 00	
"	"	Miss Hannah Miller, Ohio			40
"	972	Vaughnsville, Ohio			2 00
"	"	West Cairo, Ohio			2 22
"	973	Merom, Ind			5 00
"	974	Stafford Church, N Y			2 50
"	975	Jamestown, Ohio			1 55
"	976	Crooked Creek, Ohio			2 30
"	977	Shiloh, Ohio			80
"	977	New Liberty, Ind			6 55
"	978	Lucas Creek, Ill			1 51
"	979	Hopewell, New Jersey			1 10
Jan 7	980	Antioch, Ill			1 00
"	981	Saco, Maine			3 55
"	982	Washington, Pa			1 10
"	983	Pleasant Hill, Iowa			78
"	984	Jasper, N Y			1 00
"	985	Brush Creek, Pa			1 26
"	986	North Clayton, Ohio			1 15
"	987	Freehold, N Y			2 35
"	988	Pleasant Hill, Ind, education $1.80			
Jan 14	989	Clear Creek, Ind			1 65
"	990	Millersburg, Ind			1 63
"	991	East Springfield, Pa			1 75
"	992	Elkton Church, Iowa			2 10
"	993	Grafton, N H			1 25
"	994	Erie, Pa			2 45
"	995	Hartwick, N Y			6 00
"	996	Pres J B Weston, N Y			2 00
"	997	South Valley, N Y			2 90
"	998	Shiloh, Iowa			1 50
"	999	Mt Zion, Ohio			2 00
"	1000	Second Berne, New York			4 15
"	1001	Black Oak Grove, Mo			60
"	1002	Eddytown, N Y			5 00
"	1003	Fairfield, Michigan			98
"	1004	Covington, Ohio			5 70
	5	Machias, N Y			3 50
	6	Cuttingsville, Vermont			5 00
	7	Licking, Ohio			1 00
	8	Binghamton, N Y			1 30
	9	Winterset, Iowa			2 00

J. J. SUMMERBELL, Sec'y A. C. C.

Milford, New Jersey, January 16, 1888.

MINISTERS' MEETINGS.

It was my privilege recently to attend a ministers' meeting in the city of Erie, Pa. There were twelve city pastors present, besides Bro. Wyman and myself as visitors. Each gave a five-minute sermon-sketch, some written and some verbal, on the text, "The kingdom of God cometh not with observation." (During this exercise, even a visitor, by observation, could catch some ideas as to the meaning and applications of this text.) Then a general talk was had on the question of how to secure a better observance of the Sabbath day. During this talk the sad fact was developed—a fact not peculiar to this city alone—that some prominent church-members are not willing to stand by their pastors in their efforts at Sabbath reform, because of their immediate or remote connection with Sabbath traffic or business—fear of losing patronage. Sad! For spiritual apathy in our churches there is always a cause.

A SUGGESTION.

In addition to other benefits of ministers' meetings, or pastors' unions, each might take one of the leading monthlies, reviews, or quarterlies, and pass them around. By this means six or a dozen pastors could have the benefit of as many reviews at the cost of one.

J. G. BISHOP.

Do you suffer with catarrh? You can be cured if you take Hood's Sarsaparilla, the great blood purifier. Sold by all druggists.

Herald of Gospel Liberty.

C. J. JONES, - Editor Herald of Gospel Liberty.
J. P. WATSON, { Editor Sunday School Literature And Associate Editor of Herald.
MILLS HARROD, - - Publishing Agent.

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Important matter will always be found in the Publisher's Department.

DAYTON, OHIO, FEBRUARY 2, 1888.

All Pastors are authorized agents for the Herald. Terms, $2.00 per year, postpaid, cash in advance.

All correspondence and communications for the Herald of Gospel Liberty should be addressed to Rev. C. J. Jones, Editor.

All business letters, drafts, post-office money orders, and all matter pertaining to the business interests of the Publishing House should be addressed to Rev. Mills Harrod, Agent.

—The address of Rev. E. A. De Vore is Berea, Ky.

—The address of Rev. J. G. Bishop will be Berkley, Virginia, until further notice.

—Classes in the theological and Sunday-school departments of the Correspondence College are now being formed.

—Rev. C. V. Strickland and Rev. Mary A. Strickland are among our most valuable and efficient ministers as laborers in the great vineyard of the Lord. Many souls are being converted and their churches greatly strengthened as the result of their labors.

—Some confusion and delay might be avoided if our brethren would remember that reports from churches or field notes should be addressed to the associate editor, Rev. J. P. Watson, but that all other matter intended for publication should be addressed to the editor.

—Long-continued discussions are not, as a rule, desired by the great majority of HERALD readers. Sometimes brethren are disposed to feel unkindly toward the editor when continued articles or controversies are not promptly accepted and published, but if these dear brethren could look over our shoulders when we open our mails, they would discover good reasons for our course.

—Among the other grand educational institutions of our Church advertised in the Christian Year Book for 1888, may be seen the card of the Correspondence College of the Christian Church. We call attention to the Year Book, with all its notices, but specially to the card of the Correspondence College. Every member of the Church should possess a copy of the Year Book, study its contents, and govern themselves accordingly.

—We have written Rev. E. A. De Vore, secretary of the Correspondence College, to prepare an open letter, or prospectus, to appear as editorial in next issue, in which many leading questions and answers will be presented relative to the purpose, design, and possibilities of the Correspondence College of the Christian Church. It would be difficult indeed to overestimate the importance of this grand work in the Christian Sunday-schools and churches of our land. Send in your names to Rev. E. A. De Vore, Berea, Kentucky.

—We should be as prompt in our appreciation and praise of a good work as we are generally to censure a failure. The report of Rev. Mills Harrod, our efficient publishing agent, for the year 1887 must certainly be gratifying to all interested in the prosperity of our cause. Close application, hard work, and adaptability to the many and responsible interests of our Publishing House are telling in the extension of the lines of activity and continued reduction of our debt. Let us pray for and most earnestly co-operate with Bro. Harrod in his grand work.

—Earnest workers in the interest of the Christian literature may nearly always show up a measure of success. Rev. W. H. Humphrey, of Rural Grove, New York, sent in the last week eight new subscribers and ten renewals for the HERALD OF GOSPEL LIBERTY, and Rev. W. B. Flanders, of York Village, Maine, also sent in a club of nineteen new subscribers and renewals for the HERALD during last week. Others are earnestly engaged and good results may be expected. What grand results might be realized if all our ministerial brethren would take hold of the work in real earnest!

—Rev. M. Summerbell, A. M., has concluded his labors with the St. Paul Evangelical Church, Thirty-fourth Street, New York City. His resignation was reluctantly accepted by the church, and thus closes a period in which as pastor and preacher Bro. Summerbell has put forth most earnest, continued, and successful service. In point of talent, scholarship, and spiritual efficiency we feel justified in saying the brotherhood regards Bro. Summerbell second to none; and though we do not know as yet what may be the purposes of our brother relative to the future, fortunate will be the church which secures his services. Who the successor of Bro. Summerbell will be, as pastor of St. Paul's, is not yet fully known, but we trust the Divine blessing may rest upon all the parties and interests involved in this change.

—While laboring for the Master it has been our privilege to accept the genial and generous hospitality of J. N. Hess, Esq., and wife in their truly Christian home. Mrs. Hess is a daughter of Rev. Bayless L. and Emma Dickson. Bro. Dickson commenced and finished his earthly ministry in this vicinity, and though he passed away more than thirteen years ago, his name is "like ointment poured forth," and his memory is precious. Sister Dickson makes her home with Bro. and Sister Hess, who, with Miss Lu Emma, an only child, constitute the circle of this happy home. Sister Dickson is a source of great spiritual influence and power in the church and community. Her earnest prayers and sweet, spiritual exhortations will never be forgotten. In the Christian Church at Argos, Indiana, we renewed the acquaintance of many dear friends, and entered into bonds of Christian love with many other precious followers of Jesus. The pastors, Revs. C. V. and M. A. Strickland, have accomplished here a grand work, and are still beloved by all for their work's sake. In the church at Argos are a number of young men, and some older, upon whom, if we mistake not, God has placed his hands in holy ordination for the ministry of the Word. Among these we mention the names of the eldest son of C. V. and M. A. Strickland, Frederick Guy Strickland, R. R. Nafe, James P. Walters, John Rupe, J. R. Ladd, and Dr. J. A. Sutton. We trust that from this church many, if not all, of these may soon be found on Zion's walls as faithful ministers of the Gospel. Jacob Martin and J. R. Ladd, prominent members of this church, are teachers in the public school of the town. The Christian Church of Argos is in good condition spiritually and otherwise.

THE MEASURE OF FAITH.

"According to your faith so shall it be unto you." If faith is the gift of God, in that all our powers to believe come from him, faith is also the gift of man, in that the culture of these powers and the direction in executive energy belong to the creature. So that practically we may say, faith is the effort of a spiritually-awakened soul taking the gifts and blessings provided; it is the human taking hold on Divine strength and directing the combined energies of God and man, or rather of that measure of Divine energy of which the believer has availed himself, which combined with his own strength he directs for certain desired ends. Therefore we may say that in a qualified sense faith is the gift of God and of man united, combined, and directed as a spiritual power in effort and achievement. Whether the desired end be attained or not, depends on the measure of faith. We read of those who had "not much faith" and "ye of little faith;" and more than once the Master assured his disciples that if their faith had been stronger much greater results might have been accomplished. To one he said, "According to your faith so be it unto you;" to another, "Oh, woman, great is thy faith; be it unto thee even as thou wilt;" and to still another he said, "Thy faith hath saved thee; go in peace."

The measure of our faith may be accepted as the standard of our spirituality. As a man is more or less acquainted with God by the renewal of his nature, by spiritual illumination and communion, his faith will be weak or strong. To know God is to love him, and, as the measure of the saving knowledge of God we may possess is the measure of our love for him, so is it also the measure of our faith. Given the purity and vigor of faith in a believer's heart, and from this may be determined the condition of the other graces and fruits of the Spirit in that life.

Faith not only indicates the spirituality of the soul but also the measure of its success in attainment and accomplishment, so that if we fail in securing great spiritual blessings in personal experience, and in attaining spiritual efficiency as laborers in the vineyard of the Lord, the failure is traceable to a weak faith and the fault to ourselves. It may be objected by some that since faith is the gift of God man is not responsible for the condition or quality of faith he may possess. Faith is the gift of God as sight is the gift of God. God creates the organs of vision, and gives to each the power to use those organs so that the best effects may be secured, but he does not look for us. Sight, then, is the result of a wise use of the organs and powers God has given us for this purpose. And so faith is the gift of God. He does not believe for us. He does not put into our hands the finished, completed grace of faith with which, without any effort on our part, we may secure spiritual blessings; but as "the author and finisher of our faith," he has given the intellectual faculties, and to all who seek it he will give the spiritual energy and direction, the proper use of which will result in that faith "without which it is impossible to please God." Now since the faculties, the spiritual energy, and the direction are the gifts of God direct, therefore faith is said to be the gift of God; but since it is also true that by man these faculties must be used, this energy appropriated, and this spiritual direction obeyed, therefore faith is the gift of man; and as our faith is weak or strong, as we neglect or use these means, therefore are we responsible for the condition and quality of faith we may possess at any given time.

Admitting this to be true, it may be a little difficult for us to see the propriety of praying to God for an increase of faith. But if, as we have affirmed, faith is the result of Divine endowments and an improvement of the same, then an increase of faith may be asked for, since faith can not be increased without increased spiritual power from God, as well as increased activity on the part of the believer. With the increase of faith comes the culture and development of all the graces of the Christ-life in the soul, and a more abundant fruitfulness in all good works. The disciples prayed, "Lord, increase our faith," and the occasion fully justified the petition. So, in view of our personal weakness and, at the same time, the ever-increasing burden of responsibilities and labors, the individual believer and the united Church should cry out mightily to God for an increase of faith.

Looking within the heart we may see lurking even in the Christian heart something of pride, selfishness, and the indifference of unbelief. Looking within the organizations of professed Christians we may see worldliness, pride, strife, inconsistency, and hypocrisy. Looking without we may see the world that lies in wickedness. Giant sins hold the multitudes in degrading bondage, monster iniquities ravage society, while almost universally the laws of man and of God are contemptuously defied. O brothers, let us cry out before God night and day for a mighty increase of faith, and, in the use of increased and united powers, take our places in the line and work as never before for the revival of the Church and the salvation of the world, bearing in mind continually that the measure of our faith will, under God, be the measure of our success.

TEMPERANCE ECHOES.

.....Within the past five years the legislatures of 23 out of 35 states have enacted laws making instruction on the effects of alcoholic liquors compulsory. By congressional law such instruction is compulsory in the District of Columbia and the ten territories of the Union. In this we have a good advance in the way of light and right.

.....The Supreme Court of Missouri reverses the decision of the lower court as to the invalidity of the local option law. This is one more grand triumph for the right, and one more voice proclaiming the good time coming. Thirty-four of 115 counties of the state have already driven out the saloon under the law, and eleven towns and cities.

.....Dr. Preston, Roman Catholic, would thrust his

church as a body to the front line of political warfare, whenever anarchy, with extended hands of robbery and murder, sought to overthrow the foundations of home and state. So say we, but we would see the anarchist in the saloonist as plainly as in the face of Most or Spies. Who can not read robbery and murder in the right and left hands of these privileged fellows? Let the Church combine before the ballot-box against the saloon.

.....Temperance education is the thing and is becoming universally popular, and we hail this new phase of the good work with joy. If the child sees, by proper education and illustration, the evils of intemperance he may be persuaded to abstain, and thus remain a man of sobriety and honor. The state should feel, however, an equal interest in its manhood citizenship with its childhood citizenship. If the child may lawfully be dissuaded from drink why may not the father of the child be? That the man may be perfectly enlightened as to the evil effects of intemperance, we would have every saloon compelled by law to hang upon its walls diagram illustrations of alcoholic effects on the stomach. Many a poor fellow, when the saloon was turned into a school, might be induced to reform his life and correct his habits by such irresistible testimonies to the eye. Why would not a law requiring such disgrams to be placed on saloon walls be popular? We would like to see such a law presented to our legislators in this state, and we believe it would carry. If poison may be sold under the wings of the law let the law also define the effects of the poison drank.

.....Prohibition does not make the rapid progress we could have wished, and yet we feel certain the tide is not turned backward, how much soever some wish it might. Michigan, Oregon, Texas, and Tennessee have all voted against prohibition within this year. Apparently not a single general victory has been gained at the ballot-box. Even Atlanta City, Georgia, which for two years honored itself by prohibition, has now voted to reopen the saloon by a majority of 1,122 on a total vote of 9500. These things have doubtless discouraged many, and the saloon power and every evil heart on earth and in hell therewith has been made glad, but the on-going tide can only be stayed for the hour. It will gather new force by obstruction, and with new impetus it will advance to its ultimate goal of overwhelming triumph. The temperance principle is correct. It is born of the heart of honor and virtue, and finds nourishment in the spirit of heaven, truth, righteousness, philanthropy, and honor. Happily the Supreme Court of the Nation has just decided that the Kansas prohibitory law is constitutional, and that the brewers are not entitled to compensation for loss sustained by the enforcement of the law. This is exceedingly disheartening to the liquor interest, and Kansas and Iowa are most certain to be abandoned by them as lost fields. And the conquest will be pushed until new fields and all the fields of our National domain are won for God, home, and humanity.

.....THE WOMEN IN COUNCIL.—The late session of the Woman's Christian Temperance Union, held in Nashville, Tennessee, was a most remarkable body and speaks volumes for the progress of our age and for the lofty attainments already made by women. Four hundred lady delegates were present from all the states of the Union. Not a church in the city would consent to open its doors for their sessions, however, and they were compelled to meet in Watkin's Hall. Miss Frances E. Willard was presiding officer, and re-elected also by 313 out of 320 votes cast. Her opening address was most eloquent, noble, and inspiring. The following words on *fraternity* will justify our estimate: "To-day the Woman's Christian Temperance Union has crossed Mason and Dixon's line, and has been made welcome in the conservative metropolis of Southern education. The women who uniformed their sons in gray, and said, like the Spartan mothers of old, 'Come in victory, or come no more,' are here beside those other mothers who belted Northern swords upon their boys in blue, with words as pitiless and brave. Side by side to-day sit these women, wearing the badge of peace above the hearts that hate no more, while we clasp hands in a compact, and solemnly declare our loyalty to God and home and native land." Governor Taylor followed in words of cordial welcome. The membership of the Union was reported as being 230,805. Toward a Temperance Temple in Chicago $8,000 was raised. On the Sabbath covered by the convention the pulpits of the city were occupied by women in attendance as workers. Prejudice, it will be seen by this, was pretty thoroughly disarmed, as also by that other fact that the Cumberland Presbyterian Church was opened to the women on the third day of their sessions.

J. P. W.

MINISTERIAL MENTION.

H. CRAMPTON, of East Springfield, Pa., accepts a call to Eaton, Ohio. Bro. C. has been six years in East Springfield, and has been peculiarly successful in his work. It is rarely best to remain a longer period with any church. We congratulate Eaton and Bro. C. also on his call.——C. P. WIGGINS, of Stewart, Ohio, was confined to his room prior to January 12th for twenty days by reason of sickness. He was then able to sit up and walk about a little. We trust by this hour he is himself again.——MRS ALICE DRAPER does not wish to wear false titles, and feels that she should not be addressed therefore as "Rev." As Grand Lodge Lecturer she is doing excellent work, and with the close of her present engagement will enter upon work for Starkey College as elected to do. She promises us an early article on our educational institutions.——MRS. KATE MILLER is reported by Bro. G. W. Draper as having immersed two persons at Forest Hill, Illinois. This is the second instance in which our lady ministers have immersed candidates.——ALDEN ALLEN, of South Valley, N. Y., resigns after a five years' successful pastorate. He is deeply devoted to the work of the Church, and thoroughly well-qualified for pulpit and pastoral duties.——WM. CASE, of Locktown, N. J., resigns from April 1st. His reported work for years past gives him an excellent record as pastor and preacher.——W. J. VANCE HAINER, of Lubec, Maine, will close his pastorate at that place April 1st. The church desires correspondence with parties wishing settlement as pastor. Correspondence may be addressed to Bro. M. M. Foster, Esq.——AUSTIN DAMON, of Hope, N. J., reports the church repaired at an expense of $300, making it a beautiful place of worship. He has received to fellowship eleven persons since he took the charge and many are the prosperous indications.——THOMAS C. DILTZ, formerly of Ohio, is located in Chase County, Nebraska, eight miles from Waunets, on his own farm of one hundred and sixty acres. He is thankful to "Uncle Sam" for such a home, and thinks other Ohio ministers, without homes, would do well to take adjoining claims. He means to do the work of a farmer-evangelist and sees good openings. He is now aiding Rev. J. R. Hoag in a series of meetings at Wymore, Nebraska, where he may be addressed for the present. We commend his example, and would advise other of our younger ministers to go West and obtain homes.——FREDERICK GUY STRICKLAND was to supply for his father January 29th at Crooked Creek Chapel, Indiana, and to assist during the week in special meetings at the same church. He is but eighteen years of age, and this is his first public work. He is spoken of as a young man of much promise. Bro. Fred is the son of two preachers.——A. L. FERGUSON, of New Carlisle, Ohio, reports an excellent meeting in progress at Cove Springs, Ohio, with great interest and one accession to date.——ELIAS G. ZEIGLER has removed from Michigan and is now located near Pleasant Hill, Ohio. He would be glad to supply churches not remote from his home as pastor. He is fervently devoted to our Church-work, and by education and consecration well qualified therefor. Any church would do well to call Bro. Zeigler.——O. W. POWERS, of Yellow Springs, Ohio, supplied last Sunday at Franklin, Ohio. Our unsupplied churches contiguous to Antioch College should, as far as possible, call our collegiate clergymen to their aid. They are sure of good work, while they also excite warmest gratitude. It takes study to make the workman in these times, and in all ways this study and preparation should be encouraged.

J. P. W.

[From our regular correspondent.]

WASHINGTON LETTER.

WASHINGTON, D. C., January 23, 1888.

The Speaker and the Democratic leader of the House were prostrated by sudden illness the past week, and in consequence, little of importance was done in that body. Among the bills passed by Congress in that time, I will name the act in regard to permissible writing and printing on third and fourth-class mail matter, which has just become a law, and the bill appropriating $585,000 for agricultural experiment stations in connection with the various agricultural colleges throughout the country.

The House spent a good portion of one day in filibustering to prevent consideration of the bill presented by Mr. Wilkins, of Ohio, to increase the national bank circulation, which effort was successful, under the leadership of Messrs. Weaver, of Iowa, and Anderson, of Kansas. The remainder of the same day was devoted by the House to the reception of the pictures of the three Massachusetts Speakers, presented by the Old Bay State, and added to the portrait gallery. There were a number of excellent speeches, and the occasion was of such general interest that for the first time during the session, there was not a vacant seat on the floor or in the galleries. Among the orators who attracted most attention were Messrs Long and Lodge, of Massachusetts, and Mr. Breckinridge, of Kentucky.

The first regular appropriation bill reported is the Pension bill, the amount proposed being a little over eighty and a quarter million dollars, which is four millions above the estimate.

In response to petitions from all parts of the Union, Mr. Taulbee, of Kentucky, has introduced an iron-clad prohibition bill for the District of Columbia, but, with refreshing frankness, that gentleman, who prides himself on being the only Democratic prohibitionist in Congress from his state, admits that there is no possibility of its passage.

The most important legislation in the Senate was the passage of the act to refund the direct tax of 1861, all such claims to be filed within six years. An ineffectual attempt was made by the Southern Senators to include the tax on cotton.

As to the Blair Educational Bill, I will mention that ex-Justice Wm. Strong, of the United States Supreme Court, retired, is delivering a regular course of lectures on the Constitution of the United States before the students of Columbia Law School, of this city. His last lecture was on the first clause of the eighth section, Article I. "The Congress shall have power to lay and collect taxes, duties, imports, and excises, to pay the debts and provide for the common defense and general welfare of the United States."

In the course of the remarks of the Judge, he was asked by a student if, in his opinion, the Blair Educational Bill was constitutional? The Judge promptly replied, "It is my opinion that it is unconstitutional, and this I believe to be the opinion of the present bench."

The above was obtained from a student of the law school; not wishing to make any mistake in the matter, your correspondent proceeded to the residence of ex-Justice Strong, finding him at home. He was asked, "Is it true that you gave an opinion before the Columbia Law School against the constitutionality of the Blair Bill?" His answer was, "I did say that it was my opinion that the measure was unconstitutional, but it was in reply to a question and not as part of my lecture. I had no intention or thought that my remarks would become public property, or I would not have given an opinion. Ever since I retired from the bench it has been my fixed principle never to give publicity to an opinion on any matter before the Supreme Court, and I shall not depart from it. I am constantly in consultation and intercourse with members of the bench, and my opinion on questions before the court is frequently asked by the judges, but I never vary from the determination taken when I left the bench. If I were a Congressman, I might feel more at liberty to discuss the Blair Bill and kindred measures, but I am not. I believe in a strict construction of the constitution."

The above opinion from Judge Strong is undoubtedly a heavy handicap for the Blair Bill to carry, for in all probability the Judge but voiced the opinion of a majority of the Supreme Court. What effect it will have on the status of the Blair Bill in Congress, it is impossible to say at this time; but it can scarcely be favorable to that measure.

TO THE PASTORS OF CHURCHES OF THE MIAMI CONFERENCE.

This week will be shipped to the pastor of every church in the conference, whose express office is known, copies of the minutes of the last session of conference. These you will please sell at ten cents each, to defray cost of publication, and return the money at once, less express charges, to the conference secretary. Any pastor not receiving the minutes will please write to the secretary at once. If sent by money order make payable at Urbana.

N. DEL MCREYNOLDS,
Sec'y Miami Conference.
Northville, Champaign County, Ohio.

SAMUEL SALSBURY.

Rev. J. D. Childs, Shelby, New York:

Dear Brother,—I owe you thanks for letting me know that Rev. S. Salsbury was dead. I was looking for the announcement of the sad event. Some men *grow* as you become acquainted with them, and others shrink as you know them *better*. Thank God, Samuel Salsbury was among the men that *grew* with every hour you enjoyed with him. I never met him till the last conference at Rush, and from that time till the present he has commanded my love, admiration, and respect. He was luminous with light. He was *himself*, and I do not think he ever made an effort to ape some other man. He saw the God-side of all moral movements, and had the manhood to identify himself with that side, even if it was at the cost of popularity and placed him under a cloud. He was ready to stand for truth, if all alone, with all the powers of hell arrayed against him. At North Pembroke, at the Western Conference, I learned to love him and to know him better, and to realize in some measure his real value. He was a Christian minister of the "old school," and in my opinion the *best* school. He was on the "rock" of Christ, and the Christ-side of all moral and religious truth came to him by intuition or investigation, and he was *never* poised on a "universal point" waiting to know the popular side, or ready to bow to any phase of popular clamor.

Samuel Salsbury was the revelation of that old truth, "There were giants in those days." Bro. Salsbury was a man with a *heart* as well as an intellect. No man has ever been of great value to humanity unless he was the possessor of a clear head and a kind heart. Jesus had the combination of the heart and mind qualities that made all he said appeal to the angel of the better nature of man. Samuel Salsbury had the active, clear brain, and the kind, loving, Christian heart. He grew in grace and all the kindly virtues that ennoble humanity, while his sun was swinging toward the occident. I love to see a man that can grow old with the Christ-life transparent in every word and in all his actions. He was sound in counsel, and was of great value to your conference.

Well, let him rest. Heaven will be all the sweeter if it will bring us once again in association. We are in the stream, and time is short. With hope and heart above, I am your friend, E. R. WADE.

McLean, New York.

YOUNG MEN FOR THE MINISTRY.

Brethren of the Central Illinois Christian Conference, it seems to me that no one of the resolutions, passed at the last session of conference, is of more importance than the second one that appears in the minutes under the head of "Resolutions," which is as follows:

Resolved, That each minister in this conference be requested to canvass the church of his or her pastorate in search of persons impressed with the duty of entering the ministry, and encourage them in the work."

I hope that none of the ministers will neglect compliance with this resolution. This part of the work has been too much neglected. Many young persons, who have been impressed to enter the ministry, have gone to other professions because of no encouragement from the minister or the Church, and all through life have felt themselves condemned for not having done their duty. You may say, "They only are to blame for neglect of duty." But are not the ministers and churches somewhat responsible for not lending a helping hand? Christ said, 'Do unto others as you would have them do unto you." And we should remember "the harvest is great and the laborers are few." That we have helped one person and he has proved untrue, is no reason we should not take hold of another. We may look with regret upon a number we have helped that have been failures; but the one that will be a success will abundantly pay for all we can do. We persuade persons to confess Christ and begin a Christian life, and because many of them are failures is no reason we should not persuade others. One successful one will pay us for a whole life spent in persuading persons to Christ. You may never preach a word but if, through your help, some one preaches you are the preacher indirectly.

There may be a few brethren somewhat discouraged over existing things there are among us—their faith may have been weakened because of these things, and some of them may refuse to comply with the demands of conference—but they should remember Peter said, "Beloved, think it not strange concerning the fiery trial which is to try you." And again he said, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." If we allow these things to drive us from duty we need not expect our faith to "be found unto praise and honor and glory at the appearing of Jesus Christ."

There seems never to have been more young men inclined to the ministry in our conference in any one year than in this, and never have young men felt the need of an education more than now. Why should we be discouraged? If we will but do our duty we shall soon see grand results. Having attended twenty sessions of the Central Illinois Christian Conference, I have never seen a time when it had a better business ability, more financial strength, and its business as well systematized as now. It has never had a more able ministry, better able to compete with the sects around, and never has it put forth such an effort for advancement and stood higher in the estimation of other religionists than at present. Never has it stood firmer for the Bible as its only rule of faith and practice, and never has it felt more assured that if the religious denominations unite upon any creed, that it will be the creed of the Christians (the Bible.)

If we as a Christian people become extinct, it will be because we neglect our duty in making use of the material at our command. This material may need a little dressing and fitting, but we have the means within our reach for that purpose, if we will but apply it, and we will be unprofitable stewards if we do not. Never has this conference needed young persons to put on the mantle of the minister more than now. About two-fifths of its ministers are over fifty years of age, and four of them are more than sixty.

J. ALEX. CLAPP.

FOREIGN MISSION WORK.

I will give *something* each year, according as God gives me ability, in support of the Foreign Mission-work of the Christians.

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"Go ye into all the world and preach the gospel to every creature."—*Jesus.*

"Come over into Macedonia and help us." Acts 16: 9.

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[Rev. Ellen G. Gustin, Corresponding Secretary, Attleboro, Mass. Mrs. Mary J. Batchelor, New Bedford, Mass., Treasurer of Woman's Board, to whom all monies from the local Foreign Mission societies should be sent.]

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CASH STATEMENT.

Cash last week	$1,284 91
Since received:	
F	75
G	1 00
T	2 00
V	5 00
W	2 50
F	3 50
K	1 00
H	60
C	1 00
R	1 00
Total	$1,303 26

THANKS.

S. Q. Helfinstine, of North Greece, N. Y., sends us 60 cents Foreign Mission money; T. Call, of Shenandoah, Iowa, by Bro. Harrod, hands us $1 for Foreign Missions; and Sarah Thomas, of Shellsburg, Iowa, hands us $2 for the same work. The thanks we feel and extend are most hearty.

WORDS OF THE WORKERS.

Bro. W.—Inclosed please find $7 to be divided equally between Foreign Mission-work and Children's Mission. My mother says it has been a long time (about two years) since she has sent an offering to the Mission, although she is greatly interested in it. She sends $5 and I send $2 of my own earnings, being a part of the tithes I laid aside for the Lord's work, only I chose to make it one-fifth instead of one-tenth. This is the first letter I have written you, but I think I will come again. STEWART L. W. FIELD.

Port Allegany, Pa.

This is the voice and work of a lad of fourteen years, and we claim that the boy has a manly voice and is most noble in his deed. We assure him of our gratitude and of the thanks, as well, of all our appreciative readers. He who gives thus freely to the Lord will get for his giving far more than he bestows. We congratulate the mother of such a son.

Bro. W.—Inclosed find $1 for the Foreign Work. I am of the M. E. Church, but feel also that I am of God's family as you also are. I feel it my duty to give a little to God's cause, and I feel all the better for it after I have done so. I am nearly 81 years old. The HERALD is a welcome visitor, and I read it gladly each week. CHARLES FAIRFAX.

National Home, Dayton, Ohio.

We bless the Father that there is but one family of God, and that this family can neither be divided by death nor denominational walls in the better sense. We owe our brother special thanks, and bless him for the goodly help he has so kindly extended. Soon he will see the golden shores of life and find, we trust, an abundant entrance.

Bro. W.—Inclosed find $2 50 to be applied in answering Sister Jones' call for help in building a church in Japan. The following are the donors: N. T. Wilson, of the Christian Church, $1; Mary A. Wilson, of the Baptist Church, 50 cents; L. May Wilson, of the Baptist Church, 50 cents; Oliver Wilson, of the Methodist Church, 25 cents; Albin G. Wilson, of the Methodist Church, 25 cents. Having been denied the privilege of attending worship with the church of my choice for many years, I have naturally rendered assistance to other churches about me. This is the first time I have given to the cause in Japan, but I trust it will not be my last. The above amount is a family donation from self, wife, daughters, and son, and we accompany our offerings with the prayers that some good may come of their use. I think it strange that all Christian ministers miss Leon, Decatur County. N. T. WILSON.

Leon, Iowa.

Nobly done, Bro. Wilson. We honor you and the good family of the threefold name; and see how much we have lost in caring so poorly for our scattered sheep! It was generous in you and yours to respond so kindly to the appeal of Sister Jones. The work is worthy, and through your goodly example and that of others we shall hope yet to see the full amount needed bestowed. It would be pleasant to visit Leon.

Bro. W.—I have thought for sometime to send something for Foreign Missions, but waited hoping to find others to send with me. Without further delay I inclose $1 in the hope that some good may come of it. AUSTIN DAMON.

Hope, N. J.

Our veterans in the work become in feelings, as they would also in fact, more generous as they near the end and see and feel the worth of the prize so near their touch. Could our ministers go back over their work and gather up their dues of long standing how rich they would be and how easily they could add to their gifts to the Lord. The Lord richly reward this gift to his treasury.

Bro. W.—Find within $2 for the Foreign Work in the hope that it may be the means of some little good. I read with much interest the encouraging reports of Bro. and Sister Jones, and I trust they may be well sustained in their work. B. S. HAYES.

Jasper, N. Y.

The wishes toward Bro. and Sister Jones are most kindly from all sources, and really there is no cause before our people more enthusiastically accepted and indorsed than the Foreign Mission-work. May it continue to prosper.

We give Bro. D. F. Jones' report for November. J. P. WATSON.

Dayton, Ohio, January 24, 1888.

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FOREIGN MISSIONARY'S REPORT—No. 11.

ISHINOMAKI, RIKUJEN, JAPAN, Nov. 30, 1887.

To the Foreign Mission Board of the Christian Church of America:

Dear Brethren,—Another month has to us rapidly passed away—one full of business as well as trials and blessings. Our membership has increased to twelve, if not thirteen, as one considers herself a member but has not been formally received. Our little church is full of life; as to future growth we must leave that with the Lord. We have had opposition from a quarter least expected. Owing to losing opportunities of getting a suitable place for meeting, the brethren have decided, bargained, and will (*D. V.*) in a day or two buy land and build a small church-house. The whole cost, I think, will be less than $450 (U. S. money), part of which I have advanced; they will borrow the rest, the church and Mission paying rent to cover interest, etc. Trusting, however, if the Board in their wisdom think best not to allow the cash for

building and land, that many of the dear brethren in the States will give extra, specifying that the extra part is for the Ishinomaki (Japan) Christian Church property. We heartily consented, being, we think, the best for our beloved cause here and in Japan. We can not press you to allow it out of the Foreign Mission funds, as we think your funds will have to largely increase to keep up with the work; our force is larger, and we have three more recently to apply to join our ranks as workers. A special fund of freewill offerings in addition to what individuals are doing, or would do, will be the best.

During this month we have received four new workers—Mr. Tsuda, full of life and earnestness; Mrs. Tsuda, a good little woman who talks right along and is under Mrs. Jones' direction (they have already held four women's meetings; she visits afternoons when no meetings and sometimes of a morning, besides holds a class every morning); Mr. Asari, a good man and very sober, was a bishop in his former church; Mr. Nakasoto, an excellent young man, who is willing for us to give him just sufficient for necessary expenses, while he devotes much of his time preparing for future work and at the same time helps us in the work as we may desire according to ability. Mr. Tanno, our old helper, has just returned from a trip of nine days, when he visited several places, receiving some encouragement. In the largest town in which he visited the principal of the school is now a Christian and desires baptism. During the month we have had two confessions of faith in Christ. At a place four miles from here we have formed a class of seven who want to be instructed specially with the view of becoming Christians; I wish to have these bi-monthly meetings. A few bitter herbs, however, the Lord allows to drop in our cup of joy, but all is well.

My dear wife and child keep well. Mrs. Jones is busy in many ways; she is able to talk a little Japanese. We rejoice in Christ.

Respectfully submitted,

D. F. AND A. JONES.

FINANCIAL REPORT.

To the Board of Foreign Missions of the Christian Church of America:

Dear Brethren,—I now inclose our report up to date. Our expenses are now, and will be until further notice, from $70 to $100 (U. S. money) monthly.

D. F. Jones, foreign missionary, with the Foreign Mission Board of the Christian Church of America:

1887.	Debit.	Credit.
August 1st, last report cash in hand	$482 56	
Since reported, salary from London to Yokohama		$ 54 44
December 1st, rent of dwelling, 4 months		25 16
Teachers' salary to date		23 27
Helpers' salary to date		31 27
Traveling expenses of helpers, etc., to date		26 41
Salary of wife and self, 4 months		116 66
Postage		23
Cash in hand		205 12
	$482 12	$482 56

I find we shall have to give more for good laborers than above; I will do my best, while doing what is just towards them.

Respectfully submitted,

D F. JONES.

CHURCH NOTICES.

NEW YORK.

Freehold.—The Albany and Greene Counties' Quarterly will hold its next regular session at Reidsville, beginning Friday evening, February 10th, and lasting over the following Sunday.—J. F. MORGAN, Sec'y.

MARRIAGES.

TULLIS—REEVES—Married, January 19, 1888, by Rev. J. F. Ullery at his residence, Edward L. Tullis and Miss Araminta Reeves, both of Hamilton County, Ohio.

LADUE—REDFIELD—Married, at the parsonage in Petersburg, N. Y., January 19, 1888, by Rev. J. H. French, Madison Ladue, of North Port, Long Island, and Miss Kate May Redfield, of Grafton, N. Y.

SWAN—SIMPSON—Married, at the residence of J. J. Muth, in Haddam City, January 11, 1888, by J. G. Merritt, Paul C. Swan, of Haddam City, and Miss Flora Simpson, of Morrow, all of Washington County, Kansas.

OBITUARIES.

[Obituary notices are gratuitously published, but must be so written as not to exceed 20 lines of printed matter, to save the editor the unpleasant duty of cutting them down.]

FRAZIER—Harry Frazier, the step-son of Godfrey Bellis, died on January 9, 1888, at the house of his step-father, at the age of 11 years, 7 months, and 10 days, of diphtheria and membraneous croup. The funeral services were conducted by the writer in the Milford Christian Church on January 12, 1888.

J. J. SUMMERBELL.

YOST—Died, January 16, 1888, near North White River, James Allen, son of Henry D. and Martha Ellen Yost, aged 21 years, 7 months, and 4 days. Bro. Yost was a consistent member of the Christian Church at North White River. His last words were, "Oh, I want to go; I want to go!" Funeral services and interment at New Dayton, conducted by Rev. John A. Wetzel.

BEARD—Died, January 4, 1888, at the residence of her son, Wm L. Beard, at Odessa, Ionia County, Michigan, Mrs. Delilah H. Beard, aged 63 years, 4 months, and 8 days The deceased was formerly a member of the Christian Church, but for many years, there being no Christian Church where she lived, she joined the U. B. Church. She leaves a husband and seven children to mourn her loss. Sermon in the U. B. Church by Isaac H. Mourer.

THOMAS R. SMITH.

BUTLER—Died, William, son of Vincent W. Butler, of Greenbush, Warren County, Illinois, January 2d, aged about 25 years. He was married to Miss Blanche Crosier some two years ago by the writer. He leaves a devoted wife, one child, and a large circle of relatives and friends to mourn his loss. His funeral was attended by a large congregation of people from the Methodist Church at Greenbush. Sermon by the writer.

J. E. AMOS.

HILLER—Susan Hiller died at the residence of her son, near Versailles, Ohio, January 19, 1888, aged 70 years, 3 months, and 24 days. She was a grand old Christian mother, and died in the triumph of faith. She was a member of the Christian Church in Eaton, Ohio. Sister Hiller was married twice; her first husband, Joshua McCabe, died in 1840, and her last husband in 1877. She has been an invalid for 25 years, and has not walked a step in 16 years. She leaves two children by her first husband and one by her last one to mourn her departure. Funeral services held from the Christian Church in Coletown. Sermon by the writer, assisted by Rev. C. W. Garoutte, her former pastor.

C. W. HEOFFER.

ULMER—Nellie, the daughter of John and Annie Ulmer, was born in May, 1881, and died of diphtheria January 15, 1888 The intelligence and sweetness of the child made her death a special grief to the community where she lived, Holland, Hunterdon County, N. J. Understanding religious matters with a precocity very remarkable, she asked her mother to pray to Jesus for her, and comprehended the subject of death. She was a bright child, thoughtful and obedient. She gave to her younger sister the Christmas gifts of the last anniversary and her money, understanding that she was going to another world. The funeral services were held at the Milford Christian Church, being conducted by the writer, January 18, 1888. J. J. SUMMERBELL.

JOHNSON—Bro. J. H. Johnson has again been bereaved. His wife, Katie W., came from Arlington, Vermont, as his bride, March, 1885. She died November 15, 1887, aged 43 years. In her youth she became a Christian and united with the Congregational Church. She joined heartily in the worship of God with her friends in this place (Springfield, N. H.). She was much interested in the services of the sanctuary and of the Sunday-school. She bore her sufferings with Christian fortitude, and died in the hope of immortality. Although her sojourn with us was brief, it was long enough to secure the esteem and win the friendship of her acquaintances who numerously attended her funeral to express their sorrow for her loss and their sympathy for the afflicted husband. L. HOWARD

HAWK—Charity Hawk, the daughter of James and Margaret Sedcars, was born in Alexandria Township, Hunterdon County, N. J., May 22, 1800 She was married to Godfrey Hawk, February, 1818 He died July 19, 1863. She remained a widow until her death. She was the mother of 14 children, three of them dying in childhood, and two, Catharine and Elizabeth, dying after marriage. Mrs. Hawk left nine living children—Forman, Joseph, Daniel, Mary J., Jacob, Margaret, Wesley, Augustus, and James. She departed this life January 4, 1888, dying at the house of her son, Augustus, near Frenchtown. She had been a member of the Milford Christian Church from August 5, 1832. On her last birthday, May 22, 1887, she repeated a poem of 15 stanzas, without any error or mistake, which she had learned at the age of 14. Between eight and ten years ago she requested of me that her funeral sermon be preached from the text found in Rom. 9: 2. The funeral services were so conducted by the writer in the Milford Christian Church on January 7, 1888. Interment in the adjoining ground. J J. SUMMERBELL.

HUFFMAN—Mary A., daughter of Barnett W. and Elizabeth C. Huffman, was born March 23, 1866, and died January 4, 1888, aged 21 years, 9 months, and 11 days. Of the family of five children she was the only daughter. One brother, Charlie, preceded her to the spirit land. During her last sickness Mary was a patient sufferer, never complaining, though frequently saying that it was useless to take medicine as it could do her no good. The community in which she formerly lived, as well as that in which she died, unite in saying that Mary was a model girl; to young or old she never spoke a harsh word, but often reproved others for speaking unkindly of their friends or associates. She delighted in being at home with her parents, brothers, relatives, and friends She loved the Sunday-school and the church, and was ever ready to lend a helping hand to the poor and sympathized with those in distress. During her long protracted sickness her faith grew stronger and her hopes brighter, until nearing the end, she was able to grasp the realization of her hopes and a calm, peaceful sunset came to her young life, and a glorious dawn of eternal day met her at the margin of the shadowy river of death. As she was nearing that mystic river she would exclaim, "Almost home!" "I'll soon be at rest!" Then calling her father and friends she said, "Do right, and meet me in heaven," then fell asleep in Jesus. May the Christ with whom she walked ever be the companion of father, mother, brothers, and friends until they all meet in our Father's house above. Funeral at the home by the writer, after which the large concourse of sorrowing friends followed her remains to the Eaton Cemetery where her body was placed in the vault.

C. W. GAROUTTE.

TOWNE—Died, October 3, 1887, Hollis Towne, at his residence in North Boscawen, N. H. A little over two weeks previously he was thrown from his carriage sustaining injuries which, after intense physical suffering, caused his death. Mr. Towne was born in Stoddard, March 10, 1826. In 1850 he married Miss Elvina M. Corey, daughter of Nathan Corey. Early in life he became converted and joined the Christian Church at Washington. At about the same time he subscribed for the HERALD, then published in Newburyport, Mass The church in Washington has become extinct, but the HERALD has not, and for over 40 years was a constant visitor at his home and thoroughly read by Mr. Towne who was earnestly devoted to the Christian denomination. In 1866 he moved to North Boscawen and then joined the Christian Church in Franklin, which for so many years retained the services of O. J. Wait as its pastor. A man firm in his convictions of right, genial and hearty in his greetings, ever ready to the extent of his ability to help those in need, being generous beyond his means, and giving sympathy and help to those in distress or trouble, he left many friends and few enemies. He left a widow and four children, and is survived by his father, who, although 92 years old, yet retains his faculties in a wonderful degree. Mr. Towne's faith in his Savior was strong, and he never doubted the wisdom of his heavenly Father's doing. After the accident he said, "I know it is all right, although I can not see why it should be so" To his pastor who asked him, "How is it if this accident terminates fatally?" he replied, "Oh, that is all right; I settled that years ago." For himself he was ready to go; for those dependent upon him he desired to live, yet was able to say in all things, "Not my will, O Lord, but thine be done." T.

ROWELL—B. F. Rowell, for a long time a resident of South Solon, Somerset County, Maine, died at his home January 4, 1888, after a protracted sickness of more than two years, aged 72 years, 8 months, and 4 days. Mr. Rowell, as a man, was well known He was honest in his dealings, prudent in his life, and conscientious in his convictions. He was a charter-member of Keystone Lodge of Masons in Solon, Maine When about 20 years of age he made a public profession of religion and united with a Methodist class, but never joined the church in full. In the summer of 1870 he united with the Christian Church of Athens, Maine, and was a member when he died. He was conscious to the very last moment, and having settled his business affairs, he calmly passed away in the possession of the Christian's hope. His funeral, which occurred on the 8th, was very largely attended; services conducted by Rev. O. J. Hancock, of Saco, Maine. Mr. R. leaves a lonely wife and a large circle of relatives and friends to mourn their loss, which, I trust, is his great gain. Truly, my home is sad and lonely, and none but those that have passed the same sorrow can realize fully the depths of sorrow until they pass through the waters. The blessed promise has been fulfilled, "They shall not overflow thee." Jesus has been very near to me. What could we do without such a friend! Surely

"He hath spoken in the darkness,
In the silence of my grief,
Sympathy, so deep and tender,
Mighty for my soul's relief;
Speaking in the night of sorrow
Words of comfort and of calm,
Gently on my wounded spirit
Pouring true and healing balm."

C. T. W. ROWELL.

Be sure to get Hood's Sarsaparilla if you want an honest, reliable medicine. Do not take any other which is alleged to be "about the same" or "just as good." Insist upon having Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists. Try it.

Consumption Surely Cured.

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,

T. A. SLOCUM, M. C., 181 Pearl St., New York.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Catarrh, Catarrhal Deafness, and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. DIXON & SON, 303 West King Street, Toronto, Canada.

For Rickets, Marasmus, and all Wasting Disorders of Children.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J. M. MAIN, M. D., New York.

A VERY RARE OPPORTUNITY

To obtain the statistical history of ninety Christian conferences, 1,500 Christian churches, and the post-office address of as many Christian ministers, together with the minutes of the last session of the American Christian Convention, also the minutes of the last session of the Christian Publishing Association—a book of 170 pages. No Christian family can afford to do without this book. The HERALD OF GOSPEL LIBERTY has for the last year contained commendations from the best men in the denomination. Price, in cloth, $1; in pasteboard, 50 cents.

I desire to subjoin the following fact from Rev. J. J. Summerbell, secretary of the American Christian Convention, to all who purchase the book:

"*Rev. Mills Harrod, Dayton, Ohio:*

"Dear Brother,—If you choose to do so you may prepare advertisements for the Quadrennial Book embodying the fact that I will soon publish a list of corrections to the book, and all persons purchasing the book will have a right to the printed corrections, which will make the book in many respects correct up to the present time. This printed list of corrections will be furnished gratuitously to the purchasers of the book, the Convention bearing the expense."

MILLS HARROD.

TO CHRISTIAN MINISTERS AND CHURCHES.

Dear Brethren,—Have you taken the Christmas collection for the benefit of our general work as being carried on by our general secretary? Surely our secretary, Rev. J. J. Summerbell, is performing an unprecedented work in the way of securing a better organization of our working forces (just what many have been calling for), and in securing a more universal co-operation of our entire people in all our general church-work and enterprises. I fear that the importance of this branch of our work—that conducted by our general secretary—is not appreciated by some as its merits demand. Certainly at the present time the collection under this call is as essential to our future success as are the collections for education and missions, as important as they may be. Are we not all rejoicing in the good work being done in the way of organization and co-operation? Then let us all help, *help*, HELP on the good work by falling into line and doing our part when called upon; and especially by taking this collection. Surely we do not wish to block the wheels of progress in their onward course; but this we will certainly do in proportion as we refuse or neglect to take this collection. I am now not far from headquarters, and know whereof I speak. Brethren, I entreat you, if you have not already, that you, even now, at your first opportunity, take a collection, or where this *can not* be done, send your personal contribution to the treasurer, Bro. Palmer, for the Quadrennial work. And this you should do for the conscious blessing it will bring you in the doing of your duty, as well as for the help you will thereby render to our cause in general.

J. G. BISHOP.

CHILDREN'S MISSION WORK.

CHILDREN'S PLEDGE.

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

BIRTHDAY PLEDGE.

"I hereby pledge one dime, or more, as a birthday gift toward the support of the children's missionaries."

Will not pastors, superintendents, teachers, and parents urge the children to write letters for this column?

THANKS.

O. P. Furnas, of Pleasant Hill, Ohio, hands us $1 in aid of the Mission School South, pledged at the Miami (Ohio) Conference. We would be glad to receive at once all the pledges so made.

Our New York Friend kindly comes again, bearing us $1 for the Mission School. May he live long to bless our work and himself also *by* blessing it.

VOICES

Mr. W.—We are two little brothers going to school. We have a twin sister in heaven. We have decided to plant Mission corn and potatoes next spring for the Mission cause. We will hope to be among your earnest workers in the future, and now send you our dimes

MARION AND MELVIN GRABLE.

Columbia City, Indiana.

Blessings will come to the dear little boys through the work they do for Jesus and his cause. May the clouds richly water the Mission patch.

Mr. W.—I hand you twenty-five cents for the Children's Mission, which was a gift to me from one of our Christian ministers. GERTRUDE KNOX.

Prattsburg, Kansas.

Blessed is the hand that nerves the heart of another to good deeds, and blessed is he who consents to do for the Master and his perishing children.

Bro. W.—I inclose $1 as a Thanksgiving offering for the Mission School, $1 as a Christmas and $1.10 as a New Year's offering to the Children's Mission. May the Lord bless all the workers and save souls by his missionaries.

L. I. SIPES.

Bozeman, Montana.

Ever faithful, ever true to our various Missions is Bro. Sipes. Long may he live, and may his hand never want for bounties nor his heart for hope and peace.

Bro. W.—I am an old child and my head is frosted by many winters, but I love the cause of my Master, and so, handing you my dime, desire to be numbered with the Mission children whom may God bless.

CLIFTON WALTERS.

East Gilead, Michigan.

We never saw a man yet so old that he was not a suitable companion for the child. Grandfathers and grandchildren are well mated. As we get near the golden stairs the simplicity, reverence, and humility of childhood return, and then he who is again like the child is ripened for the kingdom. Yes, the hoary heads are welcome.

Mr. W.—I love to go to Sunday-school and try to learn and be good. I am nine years old and live with my uncle and cousin and have a good home. I send my dime for the Children's Mission, hoping it may do good.

SADIE HOGMIRE.

Kinzie, Indiana.

A sweet home on earth is a charming spot and should make the heart glad. By her good works in love Sadie is also making for herself a sweet home in heaven.

Bro. W.—Please find inclosed $5 to be used for the furtherance of the Master's work where most needed. I am enlisted in the Mission-work of the Christian Church and hope this will help to save some one from sin.

M B.

Sheldon, Iowa.

The windows of heaven open toward this home, and the light of the Divine face is reflected therefrom as a blessing to this generous friend. What more could we wish than God's blessing! And yet the simplest work for Jesus commands this reward.

Bro. W.—I inclose $1 for the Mission-work. I want to help support the cause as far as I can with my means. To our Missions we should give the support of our money and our prayers. W. H. COMPTON.

Danville, Illinois.

The double help is possible, and where joined, is more than twice of either. Than benevolence no obligation is greater, and really none is either easier or more blessed.

Mr. W.—I am a Mission collector, and my papa is a missionary of the children I send you one dime this time, but hope to send you more next time. I am a little girl. IDA MANN.

Pamlico, N. C.

We welcome Ida and shall hope to see her again. We send her a barrel in which she can perhaps gather pennies for the Mission. Ida, like Paul, was free born, but she could not say this of her papa. But now, thanks to God, all are free.

J. P. WATSON.

Dayton, Ohio, January 27, 1888

CASH RECEIVED FOR LE GRAND INSTITUTE.

The following sums in cash have been received by me as general agent for Le Grand Institute since October 24, 1887:

Kate Miller	$ 1 00
C. F. Allen	1 00
Jeremiah Miller	2 00
Indiana State Conference	8 51
W. A. Bell, Indianapolis	10 00
Bro. Moss	5 00
HERALD Reader	1 00
Wm. Webb	10 00
J. W. Moffatt	5 00
Mr. Paul, Vermont	1 00
Covington (Ohio) Union Missionary Society	3 75
Mrs. R. W. Cross, Topeka, Kansas	5 00

W. C. SMITH

Albion, Iowa, January 18, 1888

BOOK NOTICES.

Doctor Henry Berkowitz's lectures upon "Judaism on the Social Question" will be issued in book form by John B. Alden, publisher, of New York, and the copies will be ready about February 1st. The lectures, which appeared originally in the columns of *The Register*, of Mobile, Ala., have attracted wide attention, and have been made the subject of editorial comment. All have been reprinted in the Hebrew periodicals, and some have been translated into the German language. These lectures are the first expression from the Jewish pulpit upon the socialistic problem, and have been welcomed as a valuable addition to current information upon this subject. Dr. Berkowitz is Rabbi of the leading Hebrew Synagogue in Mobile.

Owen Meredith's Lucile. Ideal edition. Brevier type, 172 pages; paper, 12 cents; cloth, 25 cents; postage 6 cents. A romance in verse. One of the most popular of modern poems. J. B. Alden, 393 Pearl Street, New York, publisher.

"But the gain is great that includes a work like 'Lucile,' rich in the overflow of a luxuriant fancy; and more than any of the author's former works, ripe with a sense of what is true in character and life. 'Lucile' is remarkable for what it is. We know of no such performance of surprising merit in English verse, which has not sooner or later found fit and sympathising audience."—*The Examiner*, London.

Owen Meredith should go anywhere on his name and merit. Few poets have more admirers, and we are sure his *Lucile* will give him richer honor and wider friendships. Real poets are rare, and among the rarest and the best, it is universally conceded that Meredith has a first place. The work is neatly bound and will command a wide sale. J. P. W.

Little Poems for Little Children. Suitable for memorising and for recitation at school and at home. Compiled by Valeria J. Campbell. Published by the Interstate Publishing Company, Chicago and Boston. Price, 75 cents.

This is a new book of over two hundred pages, containing a poem, verse, or couplet on each familiar flower, fruit, vegetable, season, holiday, etc. It contains all the exercises, including over two hundred choice mottoes, personally taught the pupils in the Irving School, of Des Moines, by the author. A great many favorite poems, proverbs, and maxims are gathered together in this little volume, and the author has done a great service to the little folks, which they are sure to appreciate. Some of the most choice selections of children's verses are included, and the author has shown excellent taste in her work. The book will be highly prised for its own sake, as well as for its aid in rhetorical exercises.

A complete work of the kind, and decidedly helpful to teachers of day and Sunday-schools. The selections are admirable and all-embracing, and the recitations such as will please the children and delight their auditors. Few books have been more cordially welcomed to our table

Mrs. Caudle's Curtain Lectures. By Douglas Jerrold. Ideal edition; long primer type; paper, 10c.; cloth, 25c.; postage, 3c. J. B. Alden, 393 Pearl Street, New York, publisher.

"Douglas Jerrold seems to revel in the sarcastically satirical. Here and there are tender gleams of rarest pathos."—*Encyclopedia Britannica.*

"Were any man tolerably familiar with the great metropolis asked who is the wittiest man in it, he would infallibly answer, 'Douglas Jerrold.'"—*British Quarterly Review.*

"Douglas Jerrold has passed away forever from earth, but he has left behind such memorials of his wit, genius, and intellectual ability as the world will not willingly let die."—*The North American Review.*

We regard these lectures as entertaining and profitable reading, even for the most serious. Our natures naturally respond to witticisms and pleasantries, and the response is quite as healthful as a deep expansion of the lungs from pure air. Some men are born wits, and thus we think divinely called to their special spheres. To suppress their wit they would have to shut their mouths in eternal silence. Surely we would not seal their mouths. We are glad they speak, and the world is reasonably glad with us. "Mrs. Caudle" should be welcomed to every home. J. P. W.

The February number of *Harper's Magazine* shows no falling off from the excellence of the January issue. The leading article is a sketch of Felix Buhot, Painter and Etcher, and Frenchman as well. The illustrations are from Buhot's etchings. Mr. Henry James comes to the front with a novelette, one of his best efforts. It is called "Louisa Pallant," and is cleverly illustrated by C. S. Reinhart. William Black contributes the second instalment of his novel, "In Far Lochaber." C. H. Farnham's "Quebec" is a lively sketch of life in that quaint Canadian city, effectively illustrated. "Ship-Railways—Ancient and Modern" is the title of an article by F. L. Hasadorn. A paper written by the late General Randolph B. Marcy, U. S. A., is on "Ramblings in the West." "Socialism in London," by J. H. Rosny, is a careful review of the present situation in the British capital, so far as the doings of Socialists are concerned. The contribution on the tariff by the Hon. George F. Edmunds is a reply to Mr. Henry Watterson's chapter in the January number. It sets forth fully the arguments of the Protectionist against tariff-tinkering. Mr. Edmunds sketches the history of England, and shows how by protective laws she raised herself to her present high position; and he assumes the position, and defends it, that the burden of the tariff does not rest upon the consumer, but the foreign importer. Then he discusses what effect free-trade would have on this country, and winds up the article with suggestions as how best to reduce the surplus. "The American Shipping Interest" is discussed by Osborne Howes, Junior. "Hyderabad and Golconda" are two famous cities recently visited by the Rev. John F. Hurst, D. D., who has described his experiences in a graphic manner in the article under this name, beautifully illustrated. Miss Ellen M. Hutchinson contributes a bright and amusing poem about "Pamela in Town." The departments are full of lively and timely matters. In *The Easy Chair* Mr. George William Curtis discusses the authors' readings at Chickering Hall; shows the folly of not entertaining because one can not entertain like his rich neighbors; destroys the happiness of Democrats who have fondly believed in the myth of Jefferson simplicity; and then reviews the musical season in New York. Finally, something is said of the Sharp trial fiasco not altogether complimentary to juries. In *The Study* Mr. Howell's discourses about Emerson, Whitman, Cervantes, Dr. Holmes, and other authors and books. The *Editor's Drawer* abounds in amusing points. Mr. Warner is at his best in writing about "The Condescension to Literature and to the Stage."

Garden City, Kansas.

Morgan & Morgan (Dick T. Morgan and Fred R. Morgan), of Garden City, Finney County, Kansas, attorneys at law, attend to all business for non-residents. If you desire to invest in western Kansas, or loan your money at 8 per cent. on first mortgage, address them. References: Rev. A. R. Heath, Covington, Indiana; Rev. A. Godley, Merom, Indiana; the Bank of Western Kansas, Garden City, Kansas.

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Co operation in Great Britain has reached the enormous bulk of $200,000,000 (two hundred million dollars) per annum. American enterprise improves the Old World system, and pays dividends at the time of purchase by only charging members factory prices. Here is the point, fairly and squarely stated: Saving or economy is the pressing problem of the day. Keen competition is ceaselessly seeking new and better means whereby to serve the people. Triumph attends every true and honest popular reform.

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We have for sale of Bro. N. Summerbell's works: Church History, third edition, royal octavo, 360 pages, price, $3; Summerbell and Flood Discussions, eighth edition, price, $1.25; The Christian Pulpits of 1869 and 1870, 450 pages, $2 each; Life of Elder M. Gardner, $1.25; Christian Principles, 35 pages, eleventh edition, price, per hundred, $3. All these works may be ordered at the Christian Publishing House, in Dayton, and will be sent postpaid; or of N. Summerbell, Yellow Springs, Ohio.

THE QUADRENNIAL BOOK.

Containing Complete Statistics and History of the Christian Denomination, and Minutes of the American Christian Convention and Christian Publishing Association. Compiled by J. J. SUMMERBELL. Christian Publishing Association. 1887.

What They Say About the Quadrennial Book.

In order to understand the opinions of those persons who have examined the Quadrennial Book, being men of standing among the Christians, it is necessary only to read the words which we print below. No one has written a word that contradicts the high value which these brethren put on the book. Though the book must have defects, they are so few when compared with its merits that criticism has been disarmed. This is very remarkable; for the book is one of that kind in which the examiner naturally looks for errors, and in which errors can not be concealed. Read what is said about the book:

Rev. O. J. Wait speaks as follows: "This book should be in the hands of all our ministers that they may see what their delegates did, and in the hands of all delegates to the Convention at New Bedford that they may see what manner of men they were—what they obligated themselves to do. Certain things are 'required and expected,' which may meet them some day on some close corner."

Rev. G. Anthony, of Westport, Mass., says: "We are well pleased with the Quadrennial Book; it is a fund of knowledge in reference to our people"

Prof. A. H. Morrill, A M., of the Christian Biblical Institute, and its treasurer, says: "The work bestowed upon the Quadrennial Book was simply enormous, and yet, valuable as it is to the denomination, he [the secretary] has not received one cent for his labor."

Rev. H J. Rhodes, secretary and general agent of the New York State Christian Association, says: "The Quadrennial Book is a grand work, and I am sure no other man among us could have accompliahed so good results"

Rev. Wm. H. Pittman, formerly president of the New Jersey Conference, says: "I find it very much more perfect than I had expected it could be made with the first effort. The Christian Church owe you a large debt that a 'thank you' will not pay. Every *minister* ought to have one at once. The book needs no commendation from me. It is a gem, and I think no Christian minister's library can be complete without one"

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II. "The Name Christian," by Rev. W. W. Staley, A. M., of Suffolk, Virginia.

III. "The Scriptures of the Old and New Testament the only Rule of Faith and Practice," by Rev. J. P. Watson, of Dayton, Ohio.

IV. "Christian Character the Test," by J. W. Osborn, Ph.D., of Swansea, Mass.

V. "Private Judgment the Right and Duty of Every Believer," by Martyn Summerbell, A. M., of New York City.

This is a work that is in demand by our own people and by other denominations. It is edited with introduction by Rev. M. L. Hurley, of Carrsville, Virginia. It contains 130 pages, neatly bound in cloth. Price, 50 cents. The mechanical execution is very fine. Brethren, send in your orders immediately.

We desire to call your attention to the new singing book, "Gathered Jewels," a fine collection of Sunday-school hymns and tunes. Price, single copy, 35 cents; per dozen, $3.60. Address your orders to this House. See advertisement on 16th page.

Special Services.

We are pleased to announce that Rev. Martyn Summerbell is ready to offer for sale the second edition of his valuable work, "Special Service for Christian Ministers." This is a very interesting, convenient, and useful book of forms for the various services in which ministers are called to officiate. Let each minister who is not possessed of this valuable work send his order to Mills Harrod, Dayton, Ohio, at once and he will receive a copy. Price only $1, in advance. These new copies are furnished with 20 blank pages for manuscript notes, etc.

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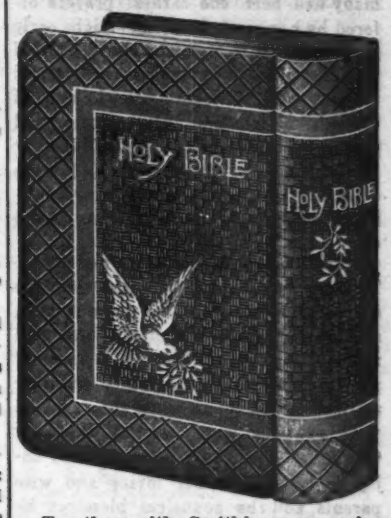

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Pamphlet by Rev B S Maben	5
Christians Unite, and let the World be Converted. By A R Heath, per 100	18
God's Ways and the Ways of Man, etc. By Harrison Fairbanks, per 100	35

YOUNG FOLKS.

KATIE LEE; OR, PRAYER ANSWERED.

A Story Founded on Fact.

Katie Lee was the only child of wealthy, loving parents. Every effort had been made to train her aright, and many had been the earnest prayers offered by her mother that she might early give her heart to God, and that he would give her grace to overcome her fretful temper, and become indeed one of Christ's little ones. But efforts and prayers seemed alike unavailing, for Katie seemed to grow more and more dissatisfied with her life and surroundings; but still the anxious mother prayed on.

Katie's eleventh birthday had come. The sun was shining brightly when she awoke. She was out of bed in an instant, and hastily dressing herself, and still more hastily going through a form of prayer—for, alas! her thoughts were far more intent on the presents she expected were awaiting her, than on thanking God for all the good gifts she already enjoyed—her health, her loving and wise parents, and the countless blessings he was daily bestowing upon her—she descended to the breakfast-room. "How tiresome," she exclaimed, as on her way down the breakfast-bell rang. "Now I shall have no time to look at my presents until breakfast is over," and she entered the room, looking sulky and discontented, and gave no answer to her mother's greeting, "A happy birthday, my child," or her father's "Well, little woman, what are you going to do with yourself to-day?" Her face brightened, however, as she saw many parcels of various shapes and sizes lying upon the table near the window. Breakfast was soon over, and Katie at liberty to inspect her treasures. First, there was a little work-basket, well stocked with sewing materials, from Aunt Winifred; a writing-desk from Uncle Harry; a birthday text-book from Cousin Tom; a velvet purse, with a bright, new half-sovereign from grandmamma; and a beautifully bound copy of Bunyan's "Pilgrim's Progress," from her father and mother. Mrs. Lee, returning to the room an hour later, found her still poring over its fine engravings.

"I am glad you like your new book, Katie; but now I want you to be busy for a little while, that you may be quite ready to go with me this afternoon, as I intend taking you to see a dear little girl in the Infirmary."

"Is it the little girl you were telling me about the other day, mamma, who is lame from being kicked by a boy?"

"Yes, dear; and yesterday she went through a very painful operation, and is suffering very much. Fill your little basket with strawberries, the ripest you can find in the garden, and ask William to cut some flowers for you."

Katie ran away to her tasks, and while she is busy let me take you to a very different scene from that luxurious home and bright, sunny garden.

The Infirmary of Nettleton is situated in one of the busiest parts of the town; we could have wished a quieter spot for the poor sufferers, but let us be thankful that there is such a refuge at all, where so much is, and has been, done to alleviate suffering. There it stands, gray, substantial, somber, in that center of activity. On the south side are well-kept gardens, where patients, sufficiently recovered, may enjoy the sunshine and health-giving breezes.

On entering the building we are struck by the order and cleanliness which prevail. Nurses in pretty print dresses, white caps, and aprons pass noiselessly up and down the wards, attending to the wants of the patients. The floors are polished like mirrors. The neat little beds are comfortable-looking, with their crimson quilts and spotless linen. There are flowers in profusion. Some of the beds are unoccupied, many of the invalids being able to sit up for an hour or two; others, still stronger, are out on the smooth lawns. On one of the beds is lying a child, apparently about Katie's age. There is a look of pain on the sweet, patient face. Her dark brown hair lies in damp masses on the broad, white forehead. Her large, intelligent eyes are bright and feverish, and there is a faint pink flush on the almost transparent cheek. She is moaning faintly. "Oh! my leg is so bad; what would I not give for one moment's sleep," she said to the nurse, who was bending over her. "Suppose you try to sleep, dear, and I will sit by you for a little while," said the kind-hearted nurse, laying her cool hand on the little girl's fevered brow. Her steady breathing soon told the nurse that the much-needed rest had come, and, rising softly, she left little Mabel's bedside Awaking from her refreshing slumber, Mabel found Mrs. Lee and Katie seated by her. Finding her awake, Mrs. Lee bent and kissed her.

"Nurse has told me all about your operation, dear, and how patient and good you have been; but she tells me you are still very weak, and must not be allowed to talk much. Are you still in great pain?"

"Yes, ma'am," replied little Mabel, "but I feel a little better just now. I have had such a nice, long sleep."

"And the nurses and doctors are all kind to you?"

"Oh! yes, ma'am, everybody is kind to me; but the doctors can't help hurting me sometimes."

"Then you are quite happy here, my child?" asked Mrs. Lee.

"Quite, ma'am; although I long sometimes to be well, and running about like other little girls," and Mabel looked wistfully at Katie as she spoke.

"This is my little girl, Mabel. Another day, when you are a little stronger, she shall come again to see you."

"And oh! mamma, may I bring my beautiful new book for Mabel to look at?" said Katie.

"Certainly, dear. That is a kind thought. We will ask nurse when she thinks you may come again. But now we must go, for Mabel is looking tired."

Putting the strawberries within her reach, and the flowers where her eye could rest upon them as she lay, Mrs. Lee and Katie left the ward, stopping now and then to speak a few kindly words to the patients as they passed.

Katie was a frequent visitor to Nettleton Infirmary after this. And Mabel was not the only one who benefited by her visits. Her pretty flowers and ripe fruit found their way to many a little sufferer. And in trying to do good to others, Katie's fretfulness and discontent vanished, and everybody loved the sunny-faced, pleasant-voiced, winning child, who made life brighter for every one with whom she came in contact. She has still to battle with her temper, but earnestly each morning she prays for help, and entreats forgiveness for faults committed, at the close of each day, ere she nestles in her little white-draped bed.

A happy mother is Mrs. Lee, for her prayers have been answered, and Katie bids fair to grow up a noble, useful woman, her mother's joy, her father's pride, beloved by all who know her.

Mabel will never be strong, but she has derived much benefit from her sojourn in Nettleton Infirmary. She leaves it with a loving memory of kind nurses and doctors, and associated with them is little Katie, seated beside her, turning over the pages of her beautiful "Pilgrim's Progress."—*Herald and Presbyter.*

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50	1.00	2.00	3.00	4.00	5.00	6.00	8.00	9.00	10.00	15.00
55	1.10	2.20	3.30	4.40	5.50	6.60	8.80	9.90	11.00	16.50
60	1.20	2.40	3.60	4.80	6.00	7.20	9.60	10.80	12.00	18.00
65	1.30	2.60	3.90	5.20	6.50	7.80	10.40	11.70	13.00	19.50
70	1.40	2.80	4.20	5.60	7.00	8.40	11.20	12.60	14.00	21.00
75	1.50	3.00	4.50	6.00	7.50	9.00	12.00	13.50	15.00	22.50
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THE "GRAND OLD MAN."

Writing from London, to the *Golden Rule*, Rev. Charles Parkhurst gives the following interesting account of hearing Gladstone speak in the House of Commons:

"Is Gladstone in the House?" was our first question to the man squeezed closest to us. There he was, in light Scotch suit, with the inevitable linen collar about his neck. His portraits do not express the tenderer lines in his face. He looks better than his picture, but, alas! not younger. Would we could roll the dial back for him a quarter of a century! At 8 o'clock he rose suddenly, and left the House. For three long hours we waited to see him return, and could learn nothing about him, except that it was rumored he would speak upon the bill. At 11 o'clock, while another is speaking, suddenly there is an unusual breath of stir and commotion; and, looking for the reason of it, you see Gladstone glide back to his seat, as if he would prefer not to be seen. But the man has metamorphosed in his absence. The Scotch suit is gone, and in the place of it there is a faultless dress suit of blue, with a small red rose pinned on the left lappel of the coat. We are comforted, for we are confident now that he is going to speak. We shall hear him in this our only and last chance. More than another hour we waited anxiously, and fearful that, after all, we had been confident without good cause. At last he is upon his feet. A repressed cheer greets him. Every available space in floor and galleries is taken. This is the man that friend and foe delight to hear. He looks, on his feet, very like the portrait of Webster hanging in my study; it is Webster late in life, standing in public address. Gladstone is an orator. We have listened much in England, and have heard only two orators—Gladstone, and Dr. Parker, of the Temple. England, as we have said, does not cultivate oratory. The art has not the influence in that land of hereditary rights and monarchical preferments and appointments that it has with us. Gladstone is a wonderful man. The House of Commons concedes his superiority in ability. You feel it as he speaks. He is master of the situation, whether in minority or majority. With voice soft and musical, unlike the English, with accent and intonation perfect, with diction chaste and classic, with thorough apprehension of the question in all its phases, and, best of all, with the moral and prophetic light in his soul, he speaks as if touched with inspiration. Well, we have seen and heard our idol, and are satisfied. It is good to be enthusiastic over the one man who best incarnates for you the ability and honor of statesmanship. Sumner did it for us in our youthful days, Gladstone in maturity.

It inspired confidence in England and her representatives to look upon that body of men and to listen to their utterances. England is slow, conservative, traditional; but England is serious, and has conscience. That conscience is touched, and growing more sensitive. Gladstone has laid great moral and remedial questions upon the conscience of Great Britain; and, whether he live or not to see a right consummation, it must and will come.

At 1 o'clock in the morning Gladstone closed his great speech, and Mr. Smith, of the government, rose to reply. How long will England cling to this custom of turning the night into the day? It was 2 o'clock in the morning when the House adjourned, and yet this is the regular practice. Wearily we wended our way to our lodgings, glad, however, of the greatest privilege enjoyed in London.

Conference Minutes.

Ozark.

The Ozark Christian Conference met, pursuant to adjournment, in its fourth annual session in Dent County, Missouri, October 13, 1887, at 10 A M. Prayer by D A Morton. Minutes read and approved.

Committee on Order of Business made their report.

The roll was called and the following were present: D A Morton, Joel Shelton, C W Davis, G Morton, and B A Shelton.

Resolved, That this conference renew their covenant and live more fully consecrated than formerly.

Called for the report of the Executive Committee. They had licensed F M Thompson. Their action was indorsed by conference.

At the examination of churches, all passed good.

Appointed committee to visit the Shilo Church: F M Thompson, D A Morton, C W Davis, and Joel Shelton.

Standing committee for the ensuing year: J Yankee, J Shelton, C W Davis, G Morton and B A Shelton.

Resolved, That this conference adopt the action of the Committee on Union at Covington, Ohio, July 26, 1887, with the understanding that the fifth article of the basis of union means "The people of God shall meet together for the worship of God without controversy."

Voted, that we return our sincere thanks for the cordiality of this vicinity.

Resolved, That the next annual conference be held at the Dry Fork Church, commencing Thursday before the first Sunday in August, 1888.

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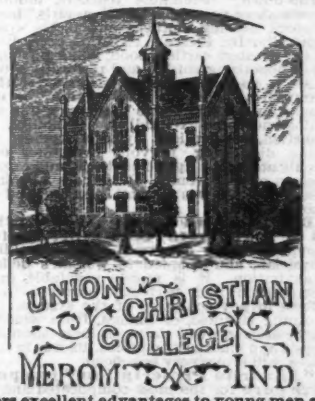

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Items of Interest.

There is to be no carnival at Montreal this winter.

Mr. James G. Blaine has arrived at Venice. He will remain there some time.

The Mexican Government has reached an agreement with Berlin bankers concerning the new loan.

Both sides in the Reading strike still hold out, and no sign of compromise is shown. Meanwhile coal advances in price.

The latest dispatches received at St. Paul, Minn., show that three hundred people were frozen to death in the big blizzard.

Fire in a portion of the Harris Woolen Company's works, at Woonsocket, R. I., on the 17th inst., did $44,000 damage to stock and building.

W. K. Vanderbilt of New York has chartered the steamer Prince Abbas for the trip of the Nile. The trip usually occupies about three weeks.

It is stated at the Marine Hospital Bureau, Washington, that there is no foundation for the report that yellow fever has reappeared at Tampa, Fla.

A bill has been introduced into the New York Assembly making every Saturday in July, August, and September a legal holiday, and repealing the Saturday half-holiday law.

Several clergymen, including Roman Catholic priests and Jewish rabbis, of St. Louis, Mo., have been indicted under the law imposing $500 fine for a failure to report marriages performed.

A magnificent ice bridge has been formed in the river at Niagara Falls. It is the first seen since the State Reservation was formed. From the rapidity with which the bridge is piling up it will probably last for many months.

On Tuesday morning of last week, at Mount Carmel, Pa., fire consumed seven frame houses occupied by Hungarians. Three men were burned to death, and a woman and child are missing. The fire originated in a house where a Hungarian christening was being celebrated.

Archbishop Ryan has handed to the rector of the American Seminary at Rome, President Cleveland's letter with the volume of the American Constitution dedicated to the Pope. The rector will present them on the occasion of the Pope's reception to the American Bishops.

The Senate on the 16th inst., after a three hours' session behind closed doors, confirmed the nomination of Mr. Lamar to be an Associate Justice of the Supreme Court by a vote of 32 to 28 Three Republicans who contributed by their votes to this result were Messrs. Stanford, of California, Stewart, of Nevada, and Riddleberger, of Virginia.

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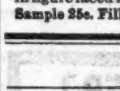

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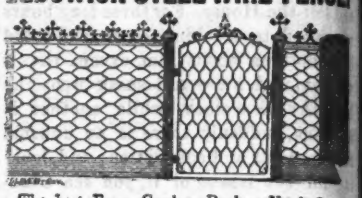

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